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A MANUAL OF PRAYER FOR STUDENTS.

CONSISTING MOSTLY OF SELECTIONS FROM VARIOUS AUTHORS.

IN THREE PARTS.

BY

R. G. PETER,

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PREFACE.

It is only good manners, when a person comes newly among us, to give him what help and direction we can. On this principle, my brother, I offer to you my help, namely, some Prayers, with a few Directions, taken chiefly from the works of the good and great of former days.

We are a Christian Family, devoted to Learning and Prayer, to the greater glory of God, and to the increase of the kingdom of His Son.[1] And whoever is

[1] *Stat. Acad. Cantab.*—"Deum timeto—Regem honorato—virtutem colito: disciplinis bonis operam dato."

Preface to the University Calendar.—"The University of Cambridge is a Society devoted to the study of learning and knowledge, and for the better service of the Church and State."

Stat. Coll. Jesu.—"Statuimus quod Socii, Scholares, et commensales Collegii nostri, omnes et singuli, castè et decenter vivant, et se in divinis officiis et aliis bonarum literarum studiis exerceant."

Stat. Coll. Jesu.—"Deum precentur ut ita viventium corda sua benignitatis Gratiâ affundat, ut ad Dei gloriam illustrandam, et Christianam religionem adaugendam opes et facultates quas similiter conferant."

admitted to be one of us, is admitted upon these conditions.

You see then, first, to how honourable and important a place and work God has called you in bringing you here: and secondly—which I especially wish you to remember—that by the very act of your entering here, you give a promise to live according to the principles and rules of the University, and those particularly of your own College. This act is as good as a formal promise; and your word is pledged to God and man for the due performance of your part. Consider then this well, that you cannot otherwise get any real good here; and more, that if you neglect your duty, your life here will turn to evil to you: for "abeunt studia in mores; et mores faciunt hominem: qualia sunt tua quotidiana colloquia, talis evaseris."

And what is this, which as a friend I urge upon you, but the precept of the Spirit of truth and love, *βλέπετε πῶς ἀκριβῶς περιπατεῖτε, μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοὶ, ἐξαγοραζόμενοι τὸν καιρὸν*, take heed how exactly and accurately, "ad amussim," ye walk, not as unwise, but as wise—not as men in darkness, nor as without knowledge, nor as Pharisees in self-chosen *ways*, or for the praise of men; but as children of the

light, and having knowledge; in the ways appointed by God, doing His will and expecting His blessing; not letting slip this critical turning point of your life. May you so walk, that you shall not have come here in vain.

The most valuable part of this Manual I take to be that from Bp. Ken's *Manual*, which is printed almost entire, and is nearly sufficient of itself alone.

I advise you not to burden yourself with too long Prayers, but to make your selections, and, generally, to keep to them.

If you become a Scholar, permit me to say that you are more especially bound to glorify God by your conduct and example, as for greater benefits and more honour received at His hands.

JESUS COLLEGE, CAMBRIDGE,
September, 1859.

Morning Prayer.[1]

EJACULATIONS—ONE OR MORE TO BE USED.

I laid me down and slept, and rose up again: for Thou, Lord, hast sustained me.

Vouchsafe, O Lord, to keep me this day without sin.

O my God, my only good, the author of my being, and last end, I give Thee my heart. Praise, honour, and glory be to Thee for ever and ever. Amen.

O my God, clothe my soul with the wedding-garment of all the graces of Thy Holy Spirit, and grant that I may wear it pure and undefiled before Thy Judgment-seat.

Give me grace, O Lord, to do what Thou commandest, and command what Thou pleasest.

Give me grace to suffer what Thou permittest, and permit what Thou pleasest.

While dressing, meditate on things holy and profitable, or on the purposes and works of the day.

[1] See Bp. Ken's *Directions concerning Infirmities*.

MORNING PRAYERS FROM BISHOP ANDREWES'S DEVOTIONS.

Glory be to Thee, O Lord and heavenly Father, all love and glory be to Thee for the sleep which Thou hast graciously given me this night: a seasonable recruit to the wastings, and a kind intermission to the labours, of this poor weak and wearied body.

And now that Thou hast added to the number of
2 Cor. vii. 1. my days, that this and every day may be employed to the perfecting of holiness in Thy fear, and sweetened with the comforts of health, peace, and innocence, grant, O good Lord.

Ps. xxxiv. 7. That the Angel of Peace, the holy guide of Thy children, the faithful guard set by Thee over their souls and bodies, may encamp round about me, and continually suggest to my mind such things as conduce to Thy glory, and to my salvation, grant, O good Lord.

That all the sins, offences, and neglects of my days already gone, may, by Thy mercy, be freely pardoned, and entirely done away, grant, O good Lord.

That it may please Thee to bless the world with prosperity and peace, but chiefly with such mercies as Thou knowest most expedient for the good of all our souls, grant, O good Lord.

Whatsoever things are true, whatsoever things are
Phil. iv. 8. honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely,

whatsoever things are of good report, if there be any virtue, and if there be any praise, that I may think on these things, and do these things, grant, O good Lord.

Finally, since this life must shortly have an end; that mine may be concluded with a truly Christian death, a death perfectly void of sin and shame, and (if such be Thy good pleasure) as free from pain as may be, grant, O good Lord.

But above all, in regard it is appointed unto all men once to die, and after that the judg- Heb. ix. 27.
ment; that I may appear with comfort, and find a favourable account, at the great and terrible tribunal of Thy SON JESUS CHRIST, who, I believe, shall come from Thy right hand to be our Judge, grant, O good Lord.

EJACULATIONS AND PRAYERS.

Blessed art Thou, O Lord, my God, and the God of my fathers, who turnest the shadow of Amos v. 8.
death into the morning, and renewest the Psal. civ. 30.
face of the earth:

Who scatterest the darkness by this return of light, and hast commanded night to give place to day:

Who hast enlightened my eyes that I should not sleep in death: Psal. xiii. 3.

Who hast delivered me from the terror by night, and from the pestilence that walketh in Psal. xci. 5, 6.
darkness:

Who hast unlocked mine eyes from sleep, and mine eyelids from slumber:

Who makest the out-goings of the morning and
Psal. xlv. 8. of the evening to praise Thee:

For that I laid me down and slept, and rose up
Psal. iii. 5. again, because Thou, Lord, didst make me
iv. 8. me dwell in safety.

For that I awaked, and beheld, and my sleep was
Jer. xxxi. 26. sweet upon me.

Blot out, I pray Thee, as a cloud, my transgres-
Isa. xliv. 22. sions, and as the thickness of the morning clouds, my sins.

Grant me to walk, as a child of light, soberly,
Rom. xiii. 13. purely, and honestly, as in the day; and
Psal. cxlv. 14. this day in particular, O Lord, vouchsafe to keep me without sin; upholding me when I am about to fall: and lifting me up if I happen to be down: that I may never be suffered to continue under
Psal. xcv. 8. any provocation, or temptation, or to have
Heb. iii. 8, 13. my heart hardened through the deceitfulness of sin.

Let my body also be safe under Thy protection,
Psal. xci. 1, 3, and defend me under the shadow of Thy
5, 6. wings from the snare of the hunter, and from the noisome pestilence, from the arrow that flieth by day, and from the sickness that destroyeth at noon.

Defend this day from all evil of mine, and preserve me from all the evil of this day.

Suffer not my days to be consumed in vanity, nor my years in trouble: but let each day tell Ps. lxxviii. 33. and instruct another, by some useful im- xix. 2. provement in knowledge, or practical virtue.

O let me hear Thy loving-kindness betimes in the morning: for in Thee is my trust. Shew Psal. cxliii. 8. Thou me the way that I should walk in, for I lift up my soul unto Thee.

Deliver me, O Lord, from my [spiritual] enemies, for I flee unto Thee to hide me. Psal. cxliii. 9.

Teach me to do the thing that pleaseth Thee, for Thou art my God: let Thy loving Spirit Psal. cxliii. 10. lead me forth into the land of righteousness.

Quicken me, O Lord, for Thy name's sake; and for Thy righteousness' sake bring my soul Psal. cxliii. 11. out of trouble.

Remove far from me thoughts that are without understanding; and evermore inspire me Wisd. i. 5. with such thoughts as are wise and good, and well-pleasing in Thy sight.

Turn away mine eyes, lest they behold vanity; but let them be fixed on the thing that is right, Psal. cxix. 37. and let mine eye-lids look straight before Prov. iv. 25. me.

Inclose mine ears with a hedge of thorns, that no foolish, filthy, or profane talk may be allowed to enter in: but let them be open to discipline and wisdom, and always give willing attention to the words of truth and righteousness.

Set a watch, O Lord, before my mouth, and keep
Psal. cxli. 3. the door of my lips; let my speech be sea-
Col. iv. 6. soned with salt, and good to the use of
Eph. iv. 29. edifying, that it may minister grace unto
the hearers.

Let no work of my hands cause grief or just of-
1 Sam. xxv. 31. fence of heart; but let me be continually
Neh. xiii. 22. employed in some such actions, for which
Thou, my God, mayest remember me for good, and
spare me, according to the multitude of Thy mercies.

Into Thy hands I commend my whole self, my
Psal. xxxi. 5. spirit, my soul, and my body, for Thou
hast created, redeemed, and regenerated them, O Lord,
Thou God of truth.

And, together with myself, all my relations and
Gen. xxxiii. 5. friends, all my possessions and comforts;
for all these Thou hast graciously given to Thy un-
worthy servant.

Preserve us, I beseech Thee, from all evil, yea, do
Psal. cxxi. 7. even Thou preserve our souls; and let
them be presented before Thy Majesty, holy and
unreproveable, in the day of the Lord Jesus.

Preserve my going out and my coming in, from
Psal. cxxi. 8. this time forth for evermore.

Prosper, I pray Thee, Thy servant this day, that
Neh. i. 11. I may find favour, and be able to do good
among those that shall converse with me.

Haste Thee, O Lord, to my help; be always at
Psal. lxx. 1. hand to direct me.

O turn Thee unto me, and have mercy upon me; give Thy strength unto Thy servant, and Ps. lxxxvi. 16.
save the child of Thy handmaid.

Show some token upon me for good, that they who hate me may see it and be ashamed, be- Ps. lxxxvi. 17.
cause Thou, O Lord, hast holpen me and comforted me.

CHAPEL.

My House is the House of Prayer.

Where two or three are gathered unto My Name, there am I in the midst of them.

1. Try to be at Morning Chapel. Our Lord rose early to pray. How often do the Psalms speak of early morning Prayer. The Wisdom of God hath said, "I love them that love Me; and those that seek Me early shall find Me." It is good to begin the day with an act of self-denial, mortifying the flesh for the sake of Christ.
2. Be in Chapel a few minutes before the service begins, to compose yourself to prayer. Think whether there be any who need your special intercession; or whether you need more grace to resist any particular sin; or to grow in any particular virtue.
3. Enter into the service reverently, yet heartily; taking pains to do it as unto God, and in the presence of our King and His holy Angels.[1]

[1] Say your part in the same note or pitch of voice with

4. At entering the Chapel you may honour the Master of the house with one or more of these expressions: "God, be merciful to me a sinner." "Glory be to Thee, O Lord." "I will come into Thine House, even upon the multitude of Thy mercy: and in Thy fear will I worship toward Thy holy Temple." There is such a thing as spiritual good manners.[1]

STUDY AND LECTURES.

Wisdom, ch. viii. "When I perceived that I could not otherwise obtain wisdom, except God gave her me; and that was a point of wisdom also to know whose gift she was, I prayed unto the Lord and sought Him, and with my whole heart said:"

COLLECTS FOR HELP FROM ABOVE.

Prevent me, O Lord, in all my doings with Thy most gracious favour, and further me with Thy continual help; that in all my works begun, continued, and ended in Thee, I may glorify Thy holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. Amen.

God, who didst teach the hearts of Thy faithful people by sending to them the light of Thy Holy

the Priest or Minister. Nothing here is small or unimportant. *πάντα εὐσχημόνως γινέσθω.*

[1] See Bp. Beveridge's Sermon V. *On the True Notion of Religious Worship.*

Spirit, grant me by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with Thee in the unity of the same Spirit, one God, world without end. Amen.

THE STUDENT'S PRAYER. (by Lord Bacon.)

To God the Father, God the Word, God the Spirit, we pour forth most humble and hearty supplications, that He remembering the calamities, and the pilgrimage of this our life, in which we wear out days few and evil, would please to open to us new refreshments out of the fountains of His goodness for the alleviating of our miseries. This also we humbly and earnestly beg, that human things may not prejudice such as are divine; neither that from the unlocking the gates of sense, and the kindling of a greater natural light, anything of incredulity or intellectual night may arise in our minds towards the divine mysteries. But rather that by our minds thoroughly cleansed and purged from fancy and vanities, and yet subject and perfectly given up to the divine oracles, there may be given unto faith the things that are faith's. Amen.

A PRAYER FOR SCHOLARS BEFORE STUDY.

O incomprehensible Creator, the true Fountain of Light, Who out of the treasure of Thy wisdom hast

with wonderful harmony disposed and ordered all the parts of the universe, vouchsafe, I beseech Thee, to enlighten my understanding with the rays of Thy wisdom, and to expel from it all darkness of sin and ignorance. Thou who makest eloquent the tongues of those that want utterance, instruct my tongue, and pour on my lips the grace of Thy blessing. Give me a diligent and obedient spirit, quickness of apprehending, and capacity of retaining; and the continual assistance of Thy holy grace; that I may apply all my studies to Thy honour, and the everlasting salvation of my own soul, through Jesus Christ our Lord. Amen.

It is right to attend the College lectures, for conscience' sake to just authority, unless you have asked to be excused.

Mid-day.

In the evening, and morning, and at noon-day will I pray.

He went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed and gave thanks before his God.

Retire, if possible, a few minutes for Prayer and Intercession.

A PRAYER TO BEAR THE BURDEN AND HEAT OF THE DAY.

O Thou who didst bear the burden and heat of the day, the burden of our sins, and the heat of most just wrath against us sinners, enable us, we beseech Thee, to bear our burden without complaining; quench in us all heats of the world, the flesh, and the devil; give unto us the increase of faith, hope, and charity; that we seeking to please Thee, yet confessing ourselves unprofitable servants, may of that mercy which in the morning of our day called us to Thy service upon earth, be in the evening of our life brought to Thy Rest and Joy, who with the Father and the Holy Ghost art one God, world without end. Amen.

BODILY EXERCISES, AND HOURS OF RELAXATION.

"Whether ye eat or drink, or whatsoever you do, do all to the glory of God." Let this principle direct your leisure hours as well as your hours of labour. If a child cannot endure the eye of his father in his play, is it well with him?

Why should we fear, youth's draught of joy,
  If pure, would sparkle less?
Why should the cup the sooner cloy,
  Which God hath deigned to bless?

Rejoice, O young man, in thy youth, and let thine heart cheer thee in the days of thy youth, and walk in

the ways of thine heart, and in the sight of thine eyes; but know thou that for all these things God will bring thee into judgment.

Night.

PRAYERS FOR NIGHT.

Self-examination—

1. Kneel down and say, "Try me, O God, and seek the ground of my heart: prove me and examine my thoughts. Look well if there be any wickedness in me, and lead me in the way everlasting."
2. Review all the doings of the day, in order to confess your faults unto God, and to sin no more. Review the day past in order to thank God for His goodness. Thank Him also for that you are kneeling before Him.

At certain seasons this examination should be deeper, and extend to your whole life.

MEDITATIONS AND PRAYERS FOR NIGHT.[1]

Wearied with the labours and cares of the past day, I come to Thee, my God, for quiet and repose, and new supplies of strength to drooping nature.

Lighten my eyes that I sleep not in death. De-

[1] By Bp. Andrewes.

fend me from the terrors of the night, and from the pestilence that walketh in darkness. Ps. xiii. 3. xci. 5.

O Thou Keeper of Israel, that neither slumberest nor sleepest, preserve me this night from all manner of evil; yea, do even Thou preserve my soul. Ps. cxi. 4, 7.

Visit me also with the favour which Thou bearest unto Thy chosen. Ps. cvi. 4.

O most kind and merciful Lord, let this season of rest be an entire cessation to me, as well from sin as from labour and sorrow; and suffer not any thought to surprise my unguarded mind, which is capable either of displeasing Thee, or of defiling me.

Let not the follies of sensual pleasure abuse me, but my reins rather chasten me in the night season; that my sleep may be perfectly composed and pure, quiet from every worldly and wicked imagination. And do Thou, Lord, drive away all suggestions of the devil or flesh. Ps. xvi. 7.

Thou beholdest the wakefulness of mine enemies, which attack me unseen, and my weakness to resist them is not hid from Thee; who knowest whereof my nature is made, and rememberest that I am but feeble dust and ashes. Ps. ciii. 14.

Take me then under the covering of Thy wings, and let Thy loving-kindness and Thy truth always preserve me. Ps. xci. 4. xl. 14.

And, after such refreshment as Thou seest proper

for me, raise Thou me up again to make my prayer
Ps. xxxii. 7. in a time when Thou mayest be found;
that so I may begin my every day with Thee, by
setting forth most thankfully Thy praises, and dedi-
cating myself entirely to Thy service.

Into Thy hands, O Lord, I commend myself, my
Ps. xxxi. 6. spirit, my soul, and my body; for Thou
1 Thess. v. 23. hast created and redeemed them, O Lord,
Thou God of Truth.

Together with me, take also under Thy fatherly
care and protection all that are near or dear to me, all
that Thou givest me leave to call mine: for all these
are the gifts of Thy bountiful hand to Thy poor
unworthy servants.

Preserve my lying down, and my rising up, from
Ps. cxxi. 8. this time forth and even for evermore.

Make me to remember Thee on my bed, and to
Ps. lxiii. 7. think upon Thee when I am waking:
lxvii. 6. then let me commune with my own heart,
cxxxix. 2, 18. and search out my spirit; for Thou art
about my path, and about my bed, and when I awake
I am present with Thee.

I will lay me down in peace, and take my rest, for it
Ps. iv. 8. is Thou, Lord, only that makest me dwell
in safety.

A PRAYER FOR THE COLLEGE.

Visit, we beseech Thee, O Lord, this habitation, and
repel from it all the snares of the enemy; let Thy

holy angels dwell therein to preserve us in peace; and may Thy blessing be upon us for ever, through Christ our Lord. Amen.

A PRAYER FROM THE STATUTES OF S. JOHN'S COLLEGE.

"O Rex gloriose, qui inter sanctos et electos Tuos semper es laudabilis, et tamen ineffabilis, Tu in nobis es, et Nomen Tuum invocatum est super nos; ne derelinquas nos Deus noster, sed in die judicii nos collocare digneris inter sanctos et electos Tuos, Rex benedicte."

Save us, O Lord, waking, and keep us sleeping, that we may watch with Christ, and rest in peace. Amen.

Part II.

Prayers and Directions, especially for the Lord's Supper, from Bishop Ken's Manual of Prayers for the use of the Scholars of Winchester College, and other devout Christians.

AN EXHORTATION TO YOUNG PHILOTHEUS.

If you have any regard, good Philotheus, to your own eternal happiness, it ought to be your chiefest care to serve and glorify God. 'Tis for this end God both made and redeemed you; and two excellent rules He hath given you in Holy Scripture, by the conscientious observation of which you will be able, through his grace, to dedicate your tender years to his glory.

The one teaches you what you are to do: "Remember now thy Creator in the days of thy youth."[1]

The other teaches you what you are to avoid: "Fly youthful lusts;"[2] that is, all those sins which are usually incident to young persons.

You cannot imagine the unspeakable advantages a pious youth gains by the practice of these two rules;

[1] Eccles. xii. 1. [2] 2 Tim. ii. 22.

and how many ghostly dangers that soul escapes, which is seasoned betimes with the fear of God, before he is sullied with ill company; before he hath contracted vicious habits, which will cost him infinite pains to unlearn; before his affections are too far engaged in the world to be easily recalled; and before the devil hath got too strong a hold in him to be suddenly dispossessed.

O Philotheus! do but ask any one old penitent, what fruit, what satisfaction he hath purchased to himself, by all those pleasures of sin which flattered him in his youth, and of which he is now ashamed! Will he not sadly tell you, he has found them all to be but vanity and vexation of spirit? How will he befool himself for the many good opportunities he hath lost; and wish a thousand times that he were to live over his mis-spent days again! And how bitterly will he, with David, bewail the sins of his youth![1]

Learn then, good Philotheus, by the dear-bought experience of others, to accustom yourself to bear Christ's yoke from your youth; and his yoke will sit easy on your neck, for your duty will grow natural to you by beginning betimes.

Do but consider how welcome a young convert is to God. It was to young Samuel that God revealed Himself, and that at such a time too, when the word of God was precious and very rare, to show how much

[1] Psalm xxv. 7.

God honoured a young prophet.[1] And you know that St. John, the youngest of all the disciples, is the only person of all the twelve who was permitted to lean on our Saviour's bosom at the last supper, as dearest to Him in affection, and who is emphatically called the disciple "whom Jesus loved."[2] And this is suitable to that gracious promise, which God hath made to encourage all young persons to serve Him, "I love them that love me; and those that seek me early shall find me."[3]

O Philotheus, let this heavenly promise excite in you a great zeal to seek God, and seek Him early: for if you do seek, you are sure to find Him; you are sure, when you have found Him, He will love you; and you shall reap all the happy effects of God's infinite love, and of an early piety.

An early piety! than which nothing will make you a greater comfort to all your friends, or a greater blessing to the very college where you are bred! Nothing will make you more universally esteemed and beloved by all men, or more successful in your studies! And besides that peace of conscience and the pleasure of well-doing you will at present feel, think, if you can, how inconceivable a joy it will be to you, when in your elder years you can reflect on your well-spent time, and the innocence of your youth! how great a consolation it will be to you on your death-bed!

[1] 1 Sam. iii. 1. [2] John xiii. 23. [3] Prov. viii. 17.

how easy it will render your accounts at the great day of judgment! and how much a whole life spent in God's service will increase your glory in heaven!

God, of his great mercy, Philotheus, make these and the like considerations effectual to create holy resolutions in you, and give you grace to make good use of these following directions, which are designed to teach you to fear the Lord from your youth,[1] and are suited to your particular age and condition, in hopes they may the more affect you. God grant they may! Amen.

DIRECTIONS IN GENERAL.

As soon as ever you awake in the morning, good Philotheus, strive as much as you can to keep all worldly thoughts out of your mind, till you have presented the first-fruits of the day to God, which will be an excellent preparative to make you spend the rest of it the better: remembering that the Psalmist, upon happy experience, assures you, that it is a good thing to tell of the loving-kindness of the Lord early in the morning, and of his truth in the night-season.[2]

When you are ready, look on your soul as still undressed, till you have said your prayers.

Remember that God, under the Law, ordained a lamb to be offered up to Him every morning and evening; a lamb, which is a fit emblem of youth and

[1] 1 Kings xviii. 12. [2] Psalm xcii. 1, 2.

innocence. Think, then, that you are to resemble this lamb, and be sure every day to offer up yourself a morning and evening sacrifice to God.[1]

A MEDITATION ON THE HOLY CHILD JESUS.

Glory be to Thee, O Lord Jesus, glory be to Thee, who, when Thou wert twelve years old, didst go up to Jerusalem with thy parents, after the custom of the feast, to eat the passover, and to worship thy heavenly Father.[2]

O blessed Saviour, give me grace, like Thee, to make religion my first and chiefest care, and devoutly to observe all solemn times, and all holy rites, which relate to thy worship.

Glory be to Thee, O Lord Jesus, glory be to Thee, who when thy parents returned home didst stay behind in Jerusalem, and after three days wast found of them in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions.

O blessed Saviour, who in thy very childhood didst triumph over all the vain delights of youth, and wouldst choose no place but the Temple to reside in, mortify in me all inordinate love of sensual pleasure, which may pervert me from my duty; raise in me an awful reverence of thy house, an early devotion in my prayers, and a delight in thy praises.

O blessed Jesu, who didst choose before all others

[1] Exod. xxix. 38, 39. [2] Luke ii. 41, 42.

the company of the doctors, and didst both hear them and ask them questions, give me grace to abhor all lewd company, and all filthy communication; give me grace to love wise, and sober, and profitable, and religious conversation, and to be diligent and inquisitive after learning, and whatsoever is good.

Glory be to Thee, O Lord Jesus, glory be to Thee, who, when thy father and mother had sought Thee sorrowing, didst reply to them, "How is it that ye sought me? Wist ye not that I must be about my Father's business?"

O blessed Jesu, who from thine infancy didst make it thy whole employment to do thy Father's will, kindle in me a forward zeal for thy glory, that I may consecrate my youth to thy service, and make it the great business of my life to know and fear, to love and obey my heavenly Father.

Glory be to Thee, O Lord Jesus, glory be to Thee, who didst at last return home with thy parents, and wert subject to them.

O blessed Jesu, give me grace to honour my parents and governors, and readily to obey all their lawful commands.

Glory be to Thee, O Lord Jesus, glory be to Thee, who in those tender years wert blessed with such heavenly wisdom, that all that heard Thee were astonished at thy understanding and answers, who didst daily increase in this heavenly wisdom, and in favour with God and man.

O Lord Jesus, bless me with all abilities of mind and body, that may make me daily increase in my learning; and above all, bless me with wisdom from above, and give me thy Holy Spirit to assist and enlighten me, that as I grow in age, I may daily grow in grace and in the knowledge of Thee, and in favour with God and man, and every day more and more conformable to Thy unsinning and Divine example. Amen, Lord Jesus, Amen.

EJACULATIONS AT WAKING OR RISING.

Awake, O my soul, and sing praises to God.

Glory be to Thee, O God, for watching over me this night.

Lord, raise me up at the last day, to life everlasting.

MORNING PRAYER.

Early in the morning will I cry unto Thee; Lord, hear my prayer.

Glory be to Thee, Lord God Almighty, glory be to Thee, for renewing thy mercies to me every morning; glory be to Thee, for refreshing me this night with sleep, and for preserving me from the perils of darkness.

O do away, as the night, so my transgressions; scatter my sins as the morning cloud.

Lord, forgive whatever Thou hast seen amiss in me this night, may—(*Here, if you are conscious to*

yourself of any sin committed in the night, confess it.) O Father of mercies, wash me throughly from my wickedness, and cleanse me from my sin.

And let thy Holy Spirit so prevent, and accompany and follow me this day, that I may believe in Thee, and love Thee, and keep thy commandments, and continue in thy fear all the day long.

Lord, make me chaste and temperate, humble and advisable, diligent in my studies, obedient to my superiors, and charitable to all men.

Lord, deliver me from sloth and idleness; from youthful lusts, and ill company; from all dangers, bodily and ghostly; and give me grace to remember Thee, my Creator, in the days of my youth.

Bless, and defend, and save the Queen, and all the royal family, and all orders of men amongst us, ecclesiastical or civil; Lord, give them all grace in their several stations, to be instrumental to thy glory, and the public good.

Together with them, I commend to thy Divine Providence (*my father and mother, my brethren and sisters*) all my friends and relations, all my superiors in this place, and all my fellow-scholars; O Lord, vouchsafe us all those graces and blessings which Thou knowest to be most suitable for us.

Unto Thee, O my God, do I dedicate this day and my whole life: O do Thou so bless and prosper me in my studies, that I may every day grow more fit for thy service.

Hear me, O Lord, and pardon my failings, for the merits of thy Son Jesus, in whose holy words I sum up all my wants. "Our Father, which art in heaven," &c.

EJACULATIONS BEFORE READING THE HOLY SCRIPTURE.

"Wherewithal, Lord, shall a young man cleanse his way? Even by ruling himself after thy word."[1]

Lord, open my eyes, that I may see the wonderful things of thy law.

O heavenly Father! I humbly beg thy Holy Spirit so to help me at this time to read and understand, and to remember and practise thy word, that it may make me wise to salvation.

When you are thus prepared, good Philotheus, then begin to read and consider that it is God's most holy word you read: and that all the while you are reading, God is speaking to you; and therefore read with attention and humility, and endeavour, as much as you can, to suit your affections to the subject you read.

For instance, if you read any of God's commands, they should excite in you a zeal to keep them.

If you read any of God's threatenings against sinners, or his judgments on them, they should excite in you a fear to provoke Him.

[1] Psalm cxix. 9.

When you read any of his gracious promises, they should encourage and quicken your obedience.

When you read any of God's mercies, they should excite you to thanksgiving.

When you read any great mystery recorded in holy writ, you are to prostrate your reason to Divine revelation.

And to this purpose, in the midst of your reading, say,

Lord, give me grace to obey this command; or,

Lord, deliver me from this sin; or, this judgment; or,

Lord, I rely on this good promise; or,

Glory be to Thee, O Lord, for this mercy; or,

Lord, I believe and adore this mystery.

Say any of these, according as best agrees with the subject you read; and when you have read as much as conveniently you can, conclude with one of these ejaculations.

EJACULATIONS AFTER READING.

"Blessed be Thou, O Lord; O teach me thy statutes."[1]

Lord, make thy word a lantern unto my feet, and a light unto my paths.

Lord, make thy word my delight and my counsellor.

[1] Psalm cxix. 12.

DIRECTIONS FOR THE DAY-TIME.

O Philotheus, you cannot enough thank God for the order of the place you live in; where there is so much care taken to make you a good Christian, as well as a good scholar.

Be sure, Philotheus, that you are accountable to God for all these opportunities He gives you of serving Him; and think how many blessings for yourself, and for the college, you might obtain, if you prayed to, and praised God rather out of a devout affection, than merely to comply with the custom of the place.

Prayer, good Philotheus, is the very life of a Christian: and therefore we are so frequently commanded to pray without ceasing: not that we can be always on our knees, but that we would accustom ourselves to frequent thoughts of God, that wheresoever we are, He sees us. And when we think on God, we should have always an ejaculation ready to offer up to Him; and by this means we may pray, not only seven times a day with David, but all the day long.[1]

In your reading Holy Scripture, especially in the Psalms, you may easily gather those short sentences which most affect you, for they are most proper for this use; and when you have learnt them without book, say one of them now and then, as they occur to your

[1] Psalm cxix. 164.

mind, or occasion requires, or as your devotion prompts you.

But be not troubled, if being otherwise lawfully employed, or if being indisposed, you pass a whole day without saying any; for to omit them is no sin; nor be you scrupulous in what posture you say them; for they being short breathings of the soul to God, require not that solemnity as set prayers do.

Now to give you some instances of ejaculatory prayer, take these following:—

AT GOING OUT.

Lord, bless my going out, and my coming in, from this time forth for evermore.[1]

AFTER A SIN COMMITTED.

Lord, be merciful to me, miserable sinner; and for the merits of my Saviour, lay not this sin to my charge.

AFTER ANY BLESSING, OR DELIVERANCE.

Glory be to Thee, O Lord, for this blessing, or this deliverance.

"Praise the Lord, O my soul; and all that is within me, praise his holy name."[2]

AT GIVING ALMS.

O Lord, who didst not despise the widow's mite,

[1] Psalm cxxi. 8. [2] Psalm ciii. 1.

accept of this little I now give to relieve one of thy poor members.[1]

AFTER HAVING DONE ANY GOOD.

Not unto me, O Lord, not unto me, but unto thy Name be the praise.[2]

IN TEMPTATION.

LORD, succour me with thy grace, that I may overcome this temptation.

DIRECTIONS FOR THE EVENING.

Consider, good Philotheus, how many that have gone to bed well over night, have been found dead the next morning; and therefore it highly concerns you to take care to make your peace with God before you go to sleep.

I advise you therefore towards night, to call yourself to an account how you have spent the day.

Examine your thoughts, and discourses, and actions, and recreations, and devotions, and see what has been amiss in any of them.

Consider what idleness or unchastity, what lying and stubbornness, you have been guilty of; or whether you have had a quarrel with any of your fellows; and if you have, be sure to be friends with him before you say your prayers.

[1] Mark xii. 42. [2] Psalm cxv. 1.

Again, consider what particular blessing or deliverance God has vouchsafed you the day past, that you may give thanks for it, and then say as follows.

EVENING PRAYER.

Let my prayer, O Lord, be set forth in thy sight as incense, and the lifting up my hands be as an evening sacrifice.[1]

Holy, holy, holy Lord God, I, miserable sinner, must acknowledge that I have offended Thee this day, in thought, word, and deed: (particularly by —— *Here mention any sin you have been guilty of:*) but I fly into the arms of thy fatherly compassion. Lord, for thy mercies' sake, forgive me: cleanse me from my wickedness, and strengthen my weakness, that I may overcome all the temptations which daily surround me, and continue constant in my obedience.

Accept of my humblest praise and thanksgiving, O Lord, for all the goodness Thou hast this day showed me: for all the helps of preventing or restraining grace Thou hast vouchsafed me; for whatever I have done this day, which is in any measure acceptable to Thee; for whatever progress I have made in my study; for thy preservation of me from all the miseries and dangers which frail mortality is every moment exposed to; particularly—(*Here name any particular blessing or deliverance God has sent you*).

[1] Psalm cxli. 2.

Praise the Lord, O my soul, who saveth thy life from destruction, and crowneth thee with mercy and loving-kindness.

O Heavenly Father, to thy Almighty protection I recommend myself, and all my relations, and all that belong to this college. O Thou, that never slumberest nor sleepest, watch over us, to preserve us from sin and danger.

Lord, let it be thy good pleasure to refresh me this night with such seasonable rest, that I may rise the next morning more fit for thy service. O pardon my failings, and hear my prayers, for the sake of my blessed Saviour, in whose holy words I sum up all my wants. "Our Father," &c.

EJACULATIONS AT GOING TO BED.

Lord, as I now go to my bed, I must one day go to my grave; O make me wise to consider my latter end.

I will lay me down in peace, and take my rest; for it is Thou, Lord, only makest me dwell in safety.[1]

DIRECTIONS FOR MIDNIGHT.

If you chance to wake in the night, or cannot sleep, beware, Philotheus, of idle and unclean thoughts, which will then be apt to crowd into your mind; and therefore to arm yourself against them, I advise you

[1] Psalm iv. 9.

to learn the cxxxth and cxxxixth Psalms by heart; or treasure up some ejaculations in your mind, which will be excellent matter for your thoughts to feed on. For instance.

EJACULATIONS FOR THE NIGHT.

"Thou, Lord, hast granted thy loving-kindness in the day-time; and in the night season will I sing of Thee, and make my prayer to the God of my life."[1]

O Lord, the holy angels are now before thy throne in heaven: they never rest day or night from thy praises; and with them do I now sing hallelujah, salvation, and honour, and glory, and power, be unto our God, for ever and ever.[2] Amen, Amen.

Lord, I know Thou wilt one day call me to give an account of my stewardship; but when Thou wilt come I know not, whether at even, or at midnight, or at cock-crowing, or in the morning.[3]

O do Thou give me grace to watch, and to pray always, that at thy coming Thou mayest say to me, "Well done, good and faithful servant, enter into the joy of thy Master." Amen, blessed Lord, Amen.

But have a care, Philotheus, you fix not your mind too much, neither strive to repeat too many devout expressions, for fear of hindering your sleep, and of indisposing yourself for the duties of the day following.

[1] Psalm xlii. 8. [2] Rev. vii. 15. [3] Mark xiii. 35.

DIRECTIONS FOR THE LORD'S DAY.

A good Christian, Philotheus, that takes care to spend every day well, will take more than ordinary care to sanctify the Lord's day, it being the proper employment of that day, to attend God's worship, and to provide for our souls; and therefore it is fit you should add some petitions to your morning and evening prayer, relating to the solemn duties of the day, such as these are which follow.

BEFORE CHURCH-TIME.

O my God, I humbly beseech Thee to prepare my soul to worship Thee this day acceptably, with reverence and godly fear: fill me with that fear which works by love; purify my heart from all vain, and worldly, or sinful thoughts; fix my affections on things above, all the day long: and, O Lord, give me grace to receive thy word, which I shall hear this day, into an honest and good heart, and to bring forth fruit with patience.[1]

Hear me, O God, for the sake of Jesus my Saviour. Amen, Amen.

When you come into the church, or chapel, not only on the Lord's day, but on any other day, use this short preparatory prayer at your first kneeling down.

[1] Luke viii. 15.

IN THE CHURCH.

O Lord, I humbly beg thy Holy Spirit to help my infirmities at this time, and to dispose my heart to devotion, that my prayers and praises may be acceptable in thy sight, through Jesus Christ my Saviour.

AFTER CHURCH-TIME.

Glory be to Thee, O Lord God Almighty, glory be to Thee, who hast permitted me to appear before Thee this day, and to tread thy courts.

Lord, pardon all my failings in thy service this day past, the wanderings, and coldness, and indevotion of my prayers: for the sake of my blessed Saviour, have mercy upon me.

Lord, make me a doer of thy word, and not a hearer only, lest I deceive my own soul.[1]

Remember at night, Philotheus, to make some amends for your negligent hearing at the church, and treasure up in your memory some little portion of those instructions you have heard to direct your practice.

DIRECTIONS FOR THE RECEIVING THE HOLY EUCHARIST.

The receiving of the blessed sacrament, good Philotheus, is the most divine and solemn act of our religion; and it ought to be the zealous endeavour of

[1] James i. 22.

every true Christian, by God's assistance, to prepare his soul with the most serious, and most devout dispositions he possibly can, to approach the holy altar: you are therefore to consider what you are to do before receiving, what in the time of receiving, and what after receiving.

BEFORE RECEIVING.

The duties you are to perform before receiving, are all comprehended in that one rule which St. Paul gives us, "Let a man examine himself, and so let him eat of that bread and drink of that cup;"[1] which are in a manner commented on by the Church, in the exhortation before the sacrament, which I advise you to read over in your Common Prayer Book.

To put this rule in practice, it is your best way, Philotheus, at some convenient time, to withdraw yourself into your chamber, or into the chapel, and there to begin to commune with your own heart, and to call your sins to remembrance: but first pray heartily to God for his grace to assist you.

A PRAYER BEFORE EXAMINATION.

Hear the voice of my humble petition, O Lord, now I cry unto Thee, and lift up my hands toward thy mercy-seat.

Behold, Lord, now I am about to search into my own heart; but, alas, alas! my heart is deceitful, and

[1] 1 Cor. xi. 28.

desperately wicked; how can I know it?[1] Thou, therefore, that searchest the heart, and triest the reins, discover to me all the evil and deceits of my own heart, that I may confess, bewail, and forsake them, and obtain mercy. Lord, hear me, Lord, help me, for the merits of Jesus, my Saviour. Amen, Amen.

RULES TO BE OBSERVED IN EXAMINATION.

Having prayed for God's assistance, doubt not, Philotheus, but He will vouchsafe it you; and to guide you in your examination the better, observe these following directions:—

When you examine yourself, either by the following catalogue, or by that in the Whole Duty of Man, or by any other, pause awhile on every particular; and if you find yourself not guilty, then say, Glory be to Thee, O Lord, for preserving me from this sin; and so go on.

When your conscience answers guilty, then it will be your best way, having said, Lord, have mercy upon me, and forgive me this sin, to write down that sin in a paper, that you may have it ready to confess to God, when your examination is done.

You are to consider, Philotheus, that there are several degrees of young penitents; and some are more, some less sinful. For instance:—

Some there are, who, either through want of con-

[1] Jer. xvii. 9.

scientious parents, or through often stifling good motions, or through inconstancy, or heedlessness, or unadvisedness, or vicious company, or ill-nature, or youthful lusts, and the like, have been from their infancy very negligent of learning, or at least of practising their duty.

Again, some there are amongst these, whose sins are more heinous than ordinary, in regard they are accompanied with several aggravations; for any sin is much aggravated, if it be committed knowingly, or deliberately, or frequently; and more than that, if it be committed obstinately, or presumptuously, or on slight or no temptations, or against checks of conscience, or against reproofs, or admonitions, or chastisements, or vows to the contrary; but, most of all, if it be committed so long, and so often, till it becomes habitual, till the sinner does take delight in it, or boasts of it, or makes a mock of it, or tempts others also to commit it. All these, and the like circumstances, do very much heighten the guilt of any sin.

You may easily from hence guess what progress you have made in wickedness; and if you find yourself in the number of any of these, by all means, good Philotheus, resolve to repent immediately, and to confess your sins with all their aggravations; for be sure of this, that every other step you run farther from heaven, every other hour you continue longer in a sinful course, makes your sins the more hard to be mastered, and your repentance the more difficult.

On the other side, some there are, though I fear but few, who, having been brought up in the nurture and admonition of the Lord, have been by the goodness of God secured from violent temptations and enormous sins; who have, like Josiah, while they were yet young sought the Lord, and have in a great measure kept their baptismal vow, and preserved a sense of their duty.[1]

Such as these have fewer sins to confess, and those sins less aggravated; and therefore have greater obligations to magnify God's mercy than others: but if you are in this number, have a care of growing careless in your examination, or of presuming on your own innocence; for if we say, or think we have no sin, we miserably deceive ourselves.[2]

O Philotheus, the best of men, God knows, have very much evil in them to detest and bewail, and have infinite need of a Saviour; and therefore let him that thinketh he standeth, take heed lest he fall.[3]

Whatever you do, then, be sure to keep your heart with all diligence, and pray for constant supplies of God's grace; for, perhaps, the devil defers his tempting you till you are grown up, and become your own master, and have not that tenderness of offending, or that awe of parents or superiors, which you now have.

Be not over-scrupulous, Philotheus, either to make yourself guilty of more sins than really you are, or to

[1] 2 Chron. xxxiv. 3. [2] 1 John i. 8. [3] 1 Cor. x. 12.

reckon up all your infirmities, or daily failings, or sins of omission, which would render your examination endless and impossible; but examine yourselves chiefly about your wilful sins, or sins of commission; and know, there be many sins even of commission, that you may doubt whether you have committed or no; many that you have quite forgot; but be not disheartened at it, for holy David hath taught you, that a general confession of such sins is enough, when he prays to God to cleanse him from his secret faults.[1]

That you may gain a true sense of your sins by your examination, labour to imprint in your mind awful apprehensions of the day of judgment, and of God the great Judge, in whose presence you now are; and to raise such apprehensions, dwell awhile in such meditations as these.

MOTIVES TO EXAMINATION.

O my soul, thou art now in the presence of the great Judge of heaven and earth, before whose dreadful tribunal thou must certainly appear at the day of judgment to give a strict account of all thy actions, of every idle word, and every evil thought, and thy own conscience will then be thy accuser.

Think, O my soul, think, if thou canst, what unimaginable horrors will seize an impenitent sinner, when the last trump calls him out of the grave, and

[1] Ps. xix. 12.

the devils begin to drag him to God's judgment-seat! What would such a wretch give to purchase one such opportunity of repentance, as God now in great mercy gives thee? If ever thou hopest to escape those horrors, O my soul, make thy peace with God; judge thyself here, lest thou be condemned hereafter.

THE EXAMINATION ITSELF.

I adjure thee, O my soul, in the presence of the great Judge, who knows all the secrets of thy heart; I adjure thee, as thou wilt answer before God's judgment-seat at the last day, to tell me:

Does not thy daily experience teach thee, that thy whole nature is corrupt, prone to all that is evil, averse to all that is good?

How hast thou spent thy time from thy childhood to this very moment?

How hast thou kept the solemn vow of thy baptism?

What good duties hast thou omitted?

What sins hast thou committed?

In particular, what sin art thou guilty of more immediately against God?

Art thou guilty of any infidelity, or atheism, and distrust in, or presumption on, or despair of, God's mercy?

Art thou guilty of any wilful ignorance of God, or of any idolatry, in worshipping any creature? Hast

thou loved any thing more than God, or feared any one above Him?

Hast thou been guilty of hypocrisy in God's service, or of forsaking God, and of resorting to the devil, to witches, or wizards?

Art thou guilty of repining or murmuring at God's providence, or of being impatient under his afflictions, or of being unthankful for his mercies, or of being disobedient to his commands, or of being incorrigible under his judgments?

When, and in what manner, hast thou been guilty of dishonouring God?

By blasphemous or irreligious thoughts, or discourses? or by tamely hearing others blaspheme?

By taking God's most holy name in vain? or by customary or false swearing, or by the breach of any lawful oath, or solemn vows?

By any sacrilege, or irreverent behaviour in God's house, or mis-spending the Lord's day? or any neglect of, or inattention to, God's word, read or preached; or unprofitableness under the means of grace?

Have I dishonoured God by coldness, and wanderings, and indevotion, or carelessness in my prayers? or by any weariness in his service, or by my total neglect of it? or by unworthy communicating?

By impenitence, or putting off the evil day, or superficial and partial repentances, or frequent relapses, or resisting the good motions of God's Spirit?

By abetting any schism, or heresy, or profaneness?

O my soul, what sins art thou guilty of more immediately against thyself?

Art thou guilty of pride either of thy clothes, or of thy estate, or of thy credit, or of thy parts, or of thy own holiness? or of boasting of thy own good deeds, or of commending thyself, or of being greedy of praise, or of performing good duties to gain applause, or of committing sin to avoid reproach of men?

Hast thou been immoderately greedy of riches, or of sensual pleasures? or guilty of peevishness, or of too violent, or too lasting fits of anger, or of inconstancy, or of inconsideration, or of discontentedness with thy condition?

Hast thou been guilty of mis-spending thy time, or of negligence in resisting temptations, or of not improving those opportunities of learning and piety which God gives thee in this place; or of abusing thy natural parts to sin?

Hast thou been guilty of any intemperance in eating, or in drinking, or in sleeping, or in recreations, spending too much time on them, or being too greedy after them?

Hast thou been guilty of idleness, or of downright drunkenness, or of laughing at it in others?

Hast thou been guilty of any uncleanness of the eye, or of the hand, or of the fancy, of any lasciviousness, or lust, or fornication, or adultery? or hast thou

taken delight in lewd company, or in vicious or unchaste songs, or stories, or expressions?

O my soul, what sins art thou guilty of more immediately against thy neighbour?

How, when, where, against whom hast thou been guilty of any injury, or injustice, or oppression, or breach of trust, or promise, or of any fraud, or theft, or flattery, or dissimulation, or treachery, or lying, or of giving any just scandal?

How, when, where, against whom hast thou been guilty of any ill language, or detraction, or slander, or tale-bearing, or rash censuring, or backbiting, or of contemning, or scoffing at thy neighbour, either for his infirmities, or for his being religious?

How, when, where, against whom hast thou been guilty of any contentiousness, or spite, or revenge, or of delighting causelessly to grieve thy neighbour, or of railing, or of actually hurting him, or of murdering him in thy mind, by ill wishes or curses? Hast thou been guilty of bitter imprecations, or bearing false witness, or covetousness of any thing he possesses?

Hast thou been guilty of unthankfulness to those that have done thee good, or have reproved thee? or of uncharitableness to the poor, or to any Christian in distress? or of any unnaturalness to any of thy relations? or of any evil speaking, or disrespect, or stubbornness against any of thy governors, either civil or ecclesiastical? or, in particular, against thy parents, or superiors in this place? or of any wilful

disobedience to the lawful commands of all or either of them?

Hast thou tempted any other to sin, by connivance, or encouragement, or command, or persuasion, and mightily increased thy own guilt, by furthering the damnation of thy brother?

In case, Philotheus, you do find this examination too difficult for you, or are afraid you shall not rightly perform it, or meet with any scruples or troubles of conscience in the practice of it, I then advise you, as the Church does, to go to one of your superiors in this place to be your spiritual guide; and be not ashamed to unburden your soul freely to him, that besides his ghostly counsel, you may receive the benefit of absolution: for though confession of our sins to God is only matter of duty, and absolutely necessary, yet confession to our spiritual guide also is, by many devout souls, found to be very advantageous to true repentance.

If upon your examination, Philotheus, you find you have any way wronged your neighbour, resolve upon the first opportunity to make him some suitable satisfaction, and to ask his forgiveness: for you are first to be reconciled to your brother, before you come to the altar to offer your gift.[1]

If you are guilty of tempting any other to sin, ask God's pardon for him as well as yourself; and,

[1] Matt. v. 24.

if you have any opportunity to do it, exhort him to repentance.

But if any have wronged you, forgive the injury presently: for you beg forgiveness of God on this very condition, that you yourself forgive your brother.

This examination of yourself, Philotheus, I suppose will be task enough for you at one time; and therefore, that you may not tire yourself, you may conclude with this short Prayer.

A PRAYER AFTER EXAMINATION.

O Lord God, I have now, by thy assistance, considered my own evil ways; O Thou, who only knowest the heart, and who only canst change it, create in me such a broken and contrite heart, which Thou hast promised not to despise, and so deep a sense of my own sin and misery, that my repentance may bear some proportion to my guilt. O my God, pardon all my failings, and perfect that good work Thou hast begun in me, for the merits of Jesus my Saviour, in whose holy words I sum up all my wants. "Our Father," &c.

At the very next opportunity of retiring you can get, resolve, good Philotheus, with the prodigal, to return to your heavenly Father, and humbly to beg forgiveness: and having brought your catalogue of sins with you, kneel down, and with the lowest prostration of soul and body, make your confession to God of your sins, and of your aggravations.

A FORM OF CONFESSION.

O Thou great Judge of heaven and earth, before whose glorious majesty even the good angels wno never sinned fall prostrate and tremble:

With what debasement and dread ought I to appear before thy awful presence, who am but dust and ashes, and, which is infinitely worse, a miserable wretched sinner!

Holy, Holy, Holy, Lord God Almighty, Thou art of purer eyes than to behold evil with the least approbation: the way of the wicked, and the sacrifice of the wicked, is an abomination to Thee.[1]

Woe is me then, O Lord, woe is me! for I have inclined unto wickedness with my heart; but for the sake of thy well-beloved Son, cast not out my prayer, nor turn thy mercy from me.[2]

Miserable wretch that I am! I have gone astray from the very womb; I was shapen in wickedness, and in sin did my mother conceive me: who can bring a clean thing out of an unclean? What is man then, O God, that he should be clean; or he that is born of a woman, that he should be righteous?

Thou, Lord, puttest no trust in thy saints, and the heavens are not clean in thy sight, and the very angels Thou chargest with folly;[3]

How much more abominable then, and filthy am I, who daily drink iniquity like water?

[1] Prov. xv. 8. [2] Ps. lxvi. 20. [3] Job iv. 18.

Lord, pity and cleanse, and forgive, and save me for thy mercies' sake.

I know, O God, that in my flesh dwelleth no good thing; for when I would do good, evil is present with me; for I see a law in my members warring against the law of my mind, and bringing me into captivity to the law of sin.[1]

Lord, have mercy upon me, and deliver me from this body of death, from this tyranny of sin.

Alas, alas! my whole nature is corrupt, infinitely prone to all evil, and averse to all that is good: my understanding is full of ignorance and error: my will is perverse; my memory tenacious of all things that may pollute me, and forgetful of my duty; my passions are inordinate, my senses the inlets of all impurity; and I have abused all my faculties: I am unclean, unclean!

Lord, pity, and cleanse, and forgive, and save me, for thy mercies' sake.

O Lord God, how have I through my whole life violated the solemn vow I made to Thee in my baptism, by eagerly pursuing the vanities of this wicked world, by easily yielding to the temptations of the devil, by greedily indulging my own carnal desires and lusts, by a fruitless and dead faith, and by disobedience to thy holy will and commands!

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

[1] Rom. vii. 20, 21, 23.

I have sinned, O Lord God, I have sinned against Thee, by—

Here confess out of your paper the sins which you have committed more immediately against God, with their aggravations that accompany them: for instance,

Lord, I have committed this sin (or these sins) frequently, against checks of conscience, &c., *and then add,*

Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son: O pity, and cleanse, and forgive, and save me for thy mercies' sake.

I have sinned, O Lord God, I have sinned against Thee, and against my own self, by—

Here confess the sins you have committed more immediately against yourself, with their aggravations, &c., and say as before—

Father, I have sinned against heaven, &c.

I have sinned, O Lord God, I have sinned against Thee, and against my neighbour, by—

Here confess the sins you have committed more immediately against your neighbour, with their aggravations, &c., and add as before—

Father, I have sinned against heaven, &c.

O Lord God, my wickedness is great, and my

iniquities are infinite; they are more in number than the hairs of my head; and my heart would fail me, but that I well know thy mercies are more numberless than my sins.[1]

Have mercy upon me therefore, O Lord, according to thy great goodness; according to the multitude of thy mercies do away my offences.[2]

Who, alas! can tell how oft he offendeth? O cleanse Thou me from my secret faults, from all my sins of ignorance, or infirmity, or omission, or which I have not observed, or which I have forgot: Lord, lay none of them to my charge; Father, forgive me; Lord Jesus, have mercy upon me.

O remember not the sins and offences of my youth, but receive me, O heavenly Father, into the arms of thy fatherly compassion, as Thou didst the returning prodigal, and forgive me all my transgressions, for the merits of Jesus, thy only well-beloved Son, and my Saviour. Amen, Amen.

When you have thus confessed your sins, good Philotheus, endeavour to be still more sensible of them, and to bewail them with a true penitential hatred, and shame, and sorrow for them; then make steady resolutions of forsaking them, and cry earnestly to God for pardon and grace; for you must as well put on the new man, as put off the old,[3] of all which acts of repentance, I give you the following instances,

[1] Ps. xl. 12. [2] Ps. li. 1. [3] Eph. iv. 22.

and advise you to say them over as devoutly as possibly you can.

ACTS OF SHAME.

"O Lord God, I am ashamed, and blush to lift up my face to Thee; for my iniquities are increased over my head, and my trespasses are grown up unto the heavens."[1]

O my soul, what fruit have I reaped from all the pleasures of sin which flattered me, which are but vanity, and vexation of spirit?

Lord, I am ashamed of my own folly, and madness, and disingenuity, when I call to mind how greedily I have sucked in my own pollution; how treacherously I have betrayed my own soul to temptations, and combined with the very devils to hasten and increase my own damnation; how obstinately I have fled from Thee, when thy mercy pursued me with promises of pardon; how unworthily I have abused thy goodness, and forbearance, and long-suffering, which should have led me to repentance.

"Surely, after I was turned, I repented; and since I have considered my ways, I am ashamed; yea, even confounded, because I bear the reproach of my youth."[2]

ACTS OF ABHORRENCE.

"I hate all evil ways, O Lord; but thy law will I love."[3]

[1] Ezra ix. 6. [2] Jer. xxxi. 19. [3] Ps. cxix. 113, 163.

O Lord God, nothing is more abominable in thy sight, or more diabolical; nothing more defaces thy Divine image, or makes me more odious in thy purest eyes, than sin; and therefore I hate and abhor it!

O Lord God, I confess I have nothing good in me, nothing that can any way move Thee to compassionate so loathsome a sinner, but thy own free, and undeserved, and infinite mercy, and the merits of my Saviour!

O Lord God, I cannot but admire the riches of thy goodness, who hast spared me so long, and hast given me this opportunity of repentance. O do Thou yet magnify thy mercy more in my forgiveness. O cleanse me from all that filth my soul hath contracted, which now renders me odious to my own self, as well as to Thee.

ACTS OF CONTRITION.

Miserable wretch that I am, that I should begin so early to offend my Creator, and sin so much in so short a time!

Lord, I fear I never yet thoroughly considered how evil and how bitter a thing it is to depart from Thee. O make me every day more and more sensible of the error of my ways, and of my own infinite vileness!

Miserable wretch that I am, that ever I should commit those sins which expose me to all the phials of thy wrath, to all the curses of thy law, to all thy judgments, temporal or spiritual, in this life, and to

all the horrors, and despair, and torments of the damned in the life to come!

Miserable wretch that I am, that ever I should transgress that law of thine, O God, which is so just, and holy, and good, and perfect, and so condescending to my infirmities; and in keeping of which there are so great, so inconceivable rewards!

O that, with Mary Magdalen, I could weep much, and love much, having so much to be forgiven.[1]

O gracious Lord, look on me, as Thou didst on Peter; and let thy compassionate look so pierce my heart, that I may weep bitterly for my sins![2]

O Lord God, break this hard heart, for Thou only canst do it, and melt it into tears of contrition! Miserable wretch that I am, that I should sin so much, and yet grieve so little!

Woe is me, miserable wretch, woe is me, that ever I should offend so indulgent, so liberal, so tender a Father!

Woe is me, that ever I should repay the infinite love, and the intolerable sufferings, of my Saviour for me, with nothing but those sins which occasioned those very sufferings!

Woe is me, that ever I should grieve the Holy Spirit, by rejecting so many of his good motions, from whom only I derive grace and consolation!

O Lord God, every slight worldly trouble is apt to

[1] Luke vii. 38. [2] Luke xxii. 61.

draw back plenty of tears from mine eyes; but when I would weep for my sins, which are the greatest calamities that can possibly befal me, either my eyes are dry, or my tears too few, to bewail so many provocations!

O blessed Spirit, instil true penitent sorrow into my soul; make my head waters, and my eyes fountains of tears; or do thou supply the want of them with sighs and groans unutterable![1]

But, alas! I know all the tears I can possibly shed can never wash away the least of my sins; it is thy blood only, Lord, that can do it!

O blessed Saviour, how can I ever sufficiently lament the guilt of my sins, which was so great, that nothing but thy own inestimable blood could expiate!

O heavenly Father, in the defect of my own tears, I offer Thee the blood of thy own well-beloved Son: for his sake have mercy upon me. Amen, Amen.

RESOLUTION.

O Lord God, with shame I confess, that other lords besides Thee have hitherto had dominion over me.[2]

I have been in the snare of the devil, and have been led captive by him, and sin hath reigned in my mortal body, and I have obeyed it in the lusts thereof; but henceforth I resolve to serve none but Thee, and from

[1] Rom. viii. 26. [2] Isa. xxvi. 13.

this very moment I utterly forsake all my sins, and turn to Thee.[1]

O my God, I do from my heart renew my baptismal vow, which, alas! I have hitherto so often violated; I do for ever renounce the devil, and all his works, and all his temptations; I do for ever renounce all the vanities of this wicked world, which may prevent me from thy service, and all the sinful lusts of the flesh.

O my God, I do stedfastly believe all the articles of the Christian faith, and will keep thy holy will and commandments, and walk in the same all the days of my life.

All this I am bound to do and believe, and by thy help so I will; and I heartily thank Thee, O heavenly Father, who hast called me to this state of salvation, through Jesus Christ my Saviour; and I humbly pray Thee for his sake to give me grace, that I may continue in the same to my life's end.

OBLATION.

Blessed be thy name, O Lord God, who hast set before me life and death, and hast bid me choose life.

Behold, Lord, I do with all my heart choose life. I choose, Thee, O my God, for Thou art my life.

Save, Lord, and hear me, O King of heaven, and accept my sacrifice, even the sacrifice of my whole heart, which I now give Thee.

[1] 2 Tim. ii. 26. Rom. vi. 12.

O my God, I offer Thee my senses, and passions, and all my faculties: I offer Thee all my desires, all my designs, all my studies, all my endeavours, all the remainder of my life: all that I have, or am, I offer up all entirely to thy service.

Lord, sanctify me wholly, that my whole spirit soul, and body, may become thy temple. O do Thou dwell in me, and be Thou my God, and I will be thy servant. Amen, Amen.[1]

ACTS OF CHARITY.

O Lord God, I do from henceforth resolve to love my neighbour as myself, and to love him not in word only, but in deed and in truth.[2]

I do from my heart forgive all men their trespasses: do Thou, Lord, forgive them also.

Lord, bless them that hate me, and do good to them that have any way despitefully used me: O repay them good for evil.

O my God, bless all those that I have in any way wronged; have mercy on all those to whose sins I have been any way accessory, and give them all grace to forgive me. Amen, Amen.

PETITION FOR PARDON.

O Thou Father of mercies, and God of all consolation, be merciful to me a miserable sinner.

[1] 1 Cor. vi. 19. [2] 1 John iii. 18.

Lord, remember all thy gracious calls of sinners to repentance, all thy protestations that Thou delightest not in the death of him that dies, and that Thou wouldest have all to be saved.

Lord, remember all the exceeding great and precious promises which Thou hast made to penitent sinners.[1]

Lord, remember that thy mercy is over all thy works, that in mercy Thou delightest, and that all the holy angels, seeing Thee well pleased in the exercise of that mercy, rejoice at the conversion of a sinner; that the greater my sins are, the more will that mercy be magnified in my forgiveness.[2]

Lord, remember that Thou didst so love the world, as to give thy only beloved Son a ransom for it.[3]

O heavenly Father, Thou that sparedst not thy only Son, but deliveredst Him for us, wilt Thou not with Him also freely give us all things? and if all things, wilt Thou not also give us the pardon of our sins?

O my God, I firmly believe Thou wilt: on that ransom my Saviour hath paid for me, and on all thy gracious promises of pardon, which for his sake Thou hast made to me, I wholly rely; here only is the sure and stedfast anchor of my soul, to which my faith and hope shall for ever adhere.

All this, Lord, do I plead, to implore thy forgiveness.

[1] Ezek. xviii. 32. 1 Tim. ii. 4. [2] Luke xv. 10.
[3] John iii. 16. Rom. viii. 3.

Behold, Lord, though my failings are many, yet to the utmost of my power I have confessed, and bewailed, and forsaken my transgressions. Behold, Lord, I come at thy call, and I come weary and heavy laden with the burthen of my sins: be it unto me according to thy word. O Thou that art faithful and just, forgive me my sins, and cleanse me from all unrighteousness. Lord, do Thou in no wise cast me from Thee, but heal my backslidings, and love me freely; ease me of my burthen, that I may find rest in Thee; and say unto my soul, Be of good cheer, thy sins are forgiven thee.[1]

O heavenly Father, for thine own infinite mercies' sake, for thy truth and promise sake, for all the merits and sufferings of the Son of thy love, in whom Thou art always well pleased, pardon all my sins and failings, and receive me into thy favour. Amen, O Lord God, Amen, Amen.

A PETITION FOR GRACE IN GENERAL.

O Lord God, I have sworn, and I will perform it, that I will keep thy righteous judgments.[2]

But, alas! I am able of myself to do nothing that is good, not so much as to think one good thought; and I no sooner shall rise from my knees, but I fear I shall be tempted to those very sins I have now

[1] Matt. xi. 28. 1 John i. 9. John vi. 37. Hos. xiv. 4.
[2] Ps. cxix. 106.

solemnly renounced; and those temptations will certainly overcome me, unless Thou, Lord, dost seasonably interpose thy grace to withhold me.

But I can do all things through Thee strengthening me: do Thou then, O blessed Saviour, perfect thy strength in my weakness; for in Thee only is my trust.[1]

O my God, Thou hast promised to give thy Holy Spirit to those that ask it.[2] Behold, Lord, I do humbly, I do now earnestly ask thy Holy Spirit of Thee. O fulfil thy gracious promise to me; O vouchsafe me that Holy Spirit I pray for, to purify my corrupt nature, to strengthen my weakness, to comfort me in troubles, to support me in discouragements, to succour me in temptations, and to assist me in all parts of my duty; that I may ever hereafter live in thy fear, and in constant, sincere, and universal obedience to all thy righteous laws.

Thou, O Searcher of hearts, knowest the sin (or sins) I am most inclined to *(here name it or them)*: and herein will lie my greatest danger of backsliding: but, O my God, I beg a double portion of thy invisible aid against it *(or them)*: hold Thou up my goings in thy paths, that my footsteps slip not. O work in me that victorious faith, by which I may overcome the world, the devil, and my own corrupt nature.[3]

True it is, O Lord God, that there are many sins

[1] Phil. iv. 13. [2] Luke xi. 13. [3] 1 John v. 4.

which, upon examination, I find, through thy grace, I have not yet committed; and therefore not unto me, Lord, but to thy name be the glory. But, alas! there is in my corrupt nature so great a proneness to evil, so great a curiosity to try what sin is, that without thy restraining grace, every temptation, when I shall have more age and liberty, and opportunity to enforce it, will be apt to draw me from my obedience, and to overthrow all my present resolutions.

But my help standeth in Thee, O great Creator, who hast made heaven and earth; and I commit my soul to thy keeping. O Thou that art faithful, as well as almighty, keep that safe which is committed to thy trust; watch over me, that I may not be beguiled by the deceitfulness of sin, or betrayed by my own treacherous heart, or surprised by my ghostly enemies; and give me grace to watch and to pray incessantly myself, lest I enter into temptation. Hear, Lord, from heaven, and succour me, for the alone merits of Jesus my Saviour. Amen, Amen.[1]

PETITIONS FOR PARTICULAR GRACES.

O that my ways, Lord, were made so direct, that I might keep thy statutes! For then shall I not be confounded, when I have respect unto all thy commandments.[2]

Vouchsafe me thy Holy Spirit therefore, O Lord

[1] 1 Pet. iv. 19. [2] Ps. cxix. 6.

God, to work in me whatever is well-pleasing in thy sight, that for the time to come I may bring forth fruits meet for repentance.

O let it be thy good pleasure to create in me a saving knowledge of Thee, and of my duty, justifying faith, true sanctifying grace, and a purifying hope, an ardent love, and a filial fear of Thee, a constant desire of pleasing Thee, and a great tenderness of offending Thee.

Lord, create in me a penitent heart, a resigned will, and mortified affections, an habitual mindfulness of thy presence, and a steady devotion in my prayers, sincere intentions and zeal for thy glory, perseverance in all holy purposes, and constancy in all trials and temptations.

Lord, create in me a reverential awe of thy name, a delight in thy service, a secret regard to this day and house of prayer, and a great attention to thy word; a daily care of my time, and diligence in my studies.

Lord, make me chaste and temperate, humble and advisable, and patient of reproof; and create in me a cheerful and meek, a contented and considerate, a quiet and peaceful spirit.

Lord, bless me with health and competency of living, with a good understanding, a retentive memory, and a ready apprehension, and with such a measure of temporal good things, as thou seest fit for me; and give me grace to make a right use of all those blessings I have already received.

Lord, purify my thoughts, bridle my tongue, guide all my actions, guard all my senses, stop my ears, and turn away my eyes from sin and vanity.

Lord, give me grace to be just in all my dealings; to do to all men as I would they should do to me; to be subject to my parents, and to all my superiors; to the king as supreme, and to all civil magistrates; to the pastors of thy Church, and to all my governors in this place: O grant that I may render due honour and obedience to them all in their several stations.

Lord, make me willing to forgive injuries, and unwilling to offer any; make me grateful to my benefactors, friendly to my equals, condescending to my inferiors, compassionate to the afflicted, charitable to the poor according to my ability, a lover of good men, and kind to my enemies; and give me grace to keep always a conscience void of offence towards Thee, and towards men, and to continue in the communion of the Church without wavering.

O merciful God, keep thy servant from all wilful, deliberate, or presumptuous sins, and let no wickedness have dominion over me.

From stubbornness and pride, idleness and sloth, intemperance and youthful lusts, inconstancy and lying, good Lord, deliver me.

From irreligious principles and false teachers, unruly passions and violent temptations; from contracting vicious habits, or taking pleasure in sin; from profaneness and ill company, envy and malice, detraction and *uncharitableness*, good Lord, deliver me.

From the errors and vices of the age, and all remanent affections to sin; from the sin (or sins) my corrupt nature is most inclined to (*here name it or them*); from whatsoever is offensive to Thee, or destructive to my own soul, good Lord, deliver me.

Hear me, O heavenly Father, and conform my whole life to the example of my blessed Saviour, and that for his sake, in whose holy words I sum up all my wants. "Our Father, which art in heaven," &c.

You are now, good Philotheus, by God's help, gone over the hardest part of your preparation for the holy Sacrament. The next thing you are to do, is to examine yourself, whether you do sufficiently understand what the Sacrament is; then to ask yourself with what intentions you do approach it, and to pray for God's grace to dispose you for worthily receiving; and all these particulars, together with all that you are to know and believe concerning the blessed Sacrament, are contained in these following meditations, which I advise you to read over devoutly at several times, till you are in some measure affected with them.

MEDITATIONS ON THE HOLY EUCHARIST.

ON THE OUTWARD ELEMENTS.

I adore Thee, O blessed Jesus, my Lord and my God, when I consider what that Sacrament is, to which Thou now invitest me, and of what parts it consists;

of an outward and visible sign, and of an inward and spiritual grace: for Thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions, hast ordained outward, and obvious, and visible signs to represent to our minds thy grace, which is inward and invisible: Thou hast ordained bread and wine, which is our corporal food, to picture out to our faith the food of our souls.

ON THE INWARD PART, OR THING SIGNIFIED.

I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify, and which is the inward and invisible grace, even thy own blessed body and blood, which is verily and indeed taken and received by the faithful in the Lord's Supper.

But tell me, O Thou whom my soul loveth, how canst Thou give us thy flesh to eat?

Lord, Thou hast told me that thy words they are spirit, and they are life, and are therefore not carnally to be understood: "Lord, I believe; help Thou mine unbelief."[1]

I believe thy body and blood to be as really present in the holy Sacrament as thy Divine power can make it, though the manner of thy mysterious presence I cannot comprehend.

Lord, I believe that the bread that we break, and

[1] John vi. 63. Mark ix. 25.

the cup that we drink, are not bare signs only, but the real communication of thy body and thy blood, and pledges to assure me of it; and I verily believe that if with due preparation I come to thy altar, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even thy most blessed body and blood; to receive which inestimable blessing, O merciful Lord, do Thou fit and prepare me.[1] Amen, Amen.

WHO INSTITUTED IT.

I adore Thee, O blessed Jesus, my Lord, my God, when I consider that this holy Sacrament was thy own institution; for it was Thou, Lord, who, in the night Thou wast betrayed, didst take bread, and after that the cup, and didst bless them, and give them to thy disciples. O blessed Saviour, let thy Divinity, thus stamped on it, strike into my soul an holy awe and reverence in approaching it. O create in me heavenly dispositions to celebrate so heavenly an institution. Amen, Amen.

FOR WHAT END.

I adore Thee, O blessed Jesus, my Lord and my God, when I consider for what end Thou didst institute thy holy Sacrament, implied in thy own command, "Do this in remembrance of me."

[1] 1 Cor. x. 16.

But what need this command, O gracious Lord? Is it possible for me ever to forget Thee, my Saviour, who hast done so great things for me?

Alas, alas! my own sad experience tells me it is. Woe is me, every temptation, every vanity, is apt to make me forget Thee, though thy own dying words bid me remember Thee.

But, O blessed Lord, for thy infinite mercies' sake, pardon all my stupid forgetfulness and ingratitude hitherto, and do Thou now create in me such a thankful and lively remembrance of thy dying for me, that may excite me to give up myself entirely to Thee, as Thou didst give up Thyself on the cross for me. Amen, Amen.

A THANKSGIVING FOR CHRIST'S SUFFERINGS.

O Thou, my crucified Saviour, glory be to Thee, for causing thy sufferings to be registered in the Gospel. There I have read, and remember the works and triumphs of thy almighty love, for which I will always adore and praise Thee.

I remember, O gracious Lord, how Thou thoughtest it not robbery to be equal with God, wast made in the fashion of frail man,[1] and tookest on Thee the form of a very servant. I remember how many reproaches, and contradictions, and blasphemies, and persecutions, Thou didst endure from a wicked and

[1] Phil. ii. 6—8.

perverse generation; and all this to save us sinful men.

O LORD JESUS, WAS EVER SORROW LIKE UNTO THY SORROW? "WORTHY ART THOU, O LAMB THAT WAS SLAIN, TO RECEIVE POWER, AND RICHES, AND WISDOM, AND STRENGTH, AND HONOUR, AND GLORY, AND BLESSING."[1]

I remember, O gracious Lord, how Thou didst endure a most bitter agony, and didst sweat great drops of blood, falling to the ground; how Thou, who art God above all, blessed for ever,[2] wast treacherously betrayed, and apprehended, and bound as a malefactor; how Thou wast set at nought by Herod and his men of war, and forsaken of all thy disciples, and denied by Peter; and all this to save us sinful men.

O LORD JESUS, WAS EVER, &c.

I remember how Thou, O God of truth, wast accused by false witnesses; how Thou, whom all the angels adore, wast blindfolded, and buffeted, and mocked, and spit upon, and stripped naked, and scourged; and all this that we might be healed by thy stripes, and to save us sinful men.

O LORD JESUS, WAS EVER, &c.

I remember, Lord, how Thou, that art the great Judge of heaven and earth, wast Thyself dragged to

[1] Rev. v. 12. [2] Rom. ix. 5.

the judgment-seat, and condemned; how Thou, O King of heaven, wast crowned with thorns, and oppressed with the weight of thy own cross; and all this to save us sinful men.

O LORD JESUS, WAS EVER, &c.

I remember, O blessed Saviour, how Thou, who art the Lord of glory, and the sole Author of life, was put to a most ignominious death; how thy hands and thy feet were nailed to a cross; how Thou wast crucified between two thieves, and numbered with the transgressors; how Thou hadst a potion given Thee to embitter thy very last gasp; and all this to save us sinful men.

O LORD JESUS, WAS EVER, &c.

I remember, O gracious Lord, how, when Thou wert hanging on the very cross, Thou wast scoffed at and reviled; how infinitely then Thou wast afflicted and bruised for our transgressions, when the inquities of us all were laid on thy shoulders; how Thou didst then express an anguish greater than all the tortures of thy crucifixion, when Thou didst cry out, "My God, my God, why hast Thou forsaken me?" and how Thou didst at the last give up the ghost, and die Thyself, that we might live.

O LORD JESUS, WAS EVER, &c.

I unfeignedly believe, O gracious Lord, that Thou didst suffer all this for sinful men, and in particular

for me, when we were all thy utter enemies, and had nothing in us to move Thee to pity us, but our extreme misery; nothing to move Thee to save us, but our great unworthiness, and thy greater mercy.

O the depth of the riches of thy love, blessed Lord! how unutterable is thy mercy, and thy love past finding out!

O all ye holy Angels, behold and wonder! wretched man hath sinned against God, and God Himself has suffered the sinner's punishment.

WAS THERE EVER SORROW LIKE THAT WHICH MY LORD AND MY GOD ENDURED FOR ME?
WAS THERE ANY LOVE LIKE TO THAT LOVE MY LORD AND MY GOD HATH SHEWED ME?

O ye blessed host of heaven, who rejoice at the conversion of one single sinner, adore and praise my crucified Saviour, who died for the sins of the world: adore and praise that unknown sorrow, that wonderful love, which you yourselves must needs admire.

O my gracious Lord, my heart is now full of the sense of thy love; and what have I to return to Thee but love again? 'tis all I have to offer Thee; accept it, O merciful Lord, imperfect as it is. And do Thou daily heighten my sense of thy love to me, that I may daily heighten my love to Thee.

O Thou infinite lover of souls, with all my heart I love, I praise, I adore thy love to me; but, alas! I can never do it enough.

O do Thou at last, gracious Lord, translate me to thy kingdom of glory, that there I may love Thee to the uttermost capacity of a creature, and praise Thee to all eternity. Amen, Lord Jesus, Amen, Amen.

WHAT BENEFIT WE RECEIVE BY IT.

I adore Thee, O blessed Jesu, my Lord and my God, when I consider the benefits which, through thy mercy, we receive by thy holy Sacrament.

Glory be to Thee, O Lord, who there makest thy own body and blood to become our spiritual food, to strengthen and refresh our souls.

Glory be to Thee, O Lord, who by this heavenly food dost mystically unite us to Thyself; for nothing becomes one with our bodies, more than the bodily food we eat, which turns into our very substance; and nothing makes us become one with Thee, more than when Thou vouchsafest to become the very food of our souls.

Glory be to Thee, O Lord, who by this immortal food dost nourish our souls to live the life of grace here, and dost raise us up to life everlasting hereafter. Lord, do Thou evermore give me this bread.[1] Amen, Amen.

MOTIVES OF RECEIVING.

O blessed Saviour! what more powerful motives can I have to persuade me to communicate, than thy

[1] John vi. 51.

command, and the admirable effects of the holy Sacrament?

But, alas! my corrupt nature is apt to subject me to low and base inducements to this duty; such as are, fear of my superiors' displeasure, if I abstain; or shame of not appearing as devout as my equals; or the mere custom of the place, or of the season.

But, Lord, I do from my heart renounce all these and the like carnal considerations, and I come to thy altar to renew my baptismal covenant with Thee, of which thy Sacrament is a seal.

I come to testify my sense of thy love, O heavenly Father, in so loving the world, as to give up thy only Son to die for me.

I come to testify my faith in Thee, and my love towards Thee, O blessed Saviour, and thankfully to commemorate thy wonderful love in dying for me.

I come, Lord, to testify my stedfastness in the communion of thy Church, and my charity to all the world.

I come to thy table, O Lord, out of the sense I have of the want of that spiritual food, to which Thou there invitest me.

Alas, alas! I am soon apt to grow weary of well-doing; a few prayers, very little duty, is apt to tire me; every slight temptation is apt to overcome me: and I know there is no food can strengthen my soul but thy body, no cordial can revive my drooping obedience but thy blood; and 'tis thy most blessed

body and blood I hunger and thirst after: O gracious Lord, grant that I, and all that communicate with me, may feel its saving efficacy. O feed, O refresh, O nourish our souls with it to life everlasting, and that for thy own infinite mercy' sake, which moved Thee to offer up thy body and blood for us. Amen, Amen.

PRAYER FOR PREPARATION.

Blessed Lord Jesus! I even tremble, when I consider, that he that eateth and drinketh unworthily is guilty of thy body and blood, and eateth and drinketh damnation to his own soul![1] and this severe sentence on unworthy communicants makes me afraid to come to thy altar.

But when I consider that thy sentence is as severe against those who, being invited, refuse to come, (for Thou hast said, they shall not taste of thy Supper; and unless we eat thy flesh, and drink thy blood, we have no life in us,[2]) I am then afraid to keep away.

But blessed be thy mercy, O Lord; for in this strait my soul is in, Thou art my guide; Thou, by giving me this opportunity of receiving, invitest me to thy table; Thou callest me to seek thy face, and my heart replies, Thy face, Lord, will I seek.

If Thou, Lord, shouldst be extreme to mark what is done amiss, alas, alas! I am then unfit, not only to communicate, but to say even my daily prayers.

[1] 1 Cor. xi. 29. [2] John vi. 52.

I know, Lord, that if I should stay till I am worthy to come, I should then never come; and therefore, though I am unworthy of so unspeakable a mercy, yet I come to beg thy grace to make me worthy, or at least such as Thou wilt accept.

O blessed Jesus, do Thou so open my eye of faith to discern thy body and blood in the holy Sacrament; do Thou so dispose my soul at this time to communicate, that I may feel all the happy effects of thy own Divine institution; that my soul may receive such lasting impressions of thy goodness, and be so ravished with the love of Thee, and with the incomparable delights of thy service, and with such an early foretaste of heaven, that all the pleasures of sin, which in my growing years may tempt me, may appear to me tasteless and unwelcome.

O heavenly Father, clothe me with the wedding-garment, even the graces of my blessed Saviour; for then am I sure to be a welcome guest to thy table, when I shall come thither in the likeness of thy own well-beloved Son, in whom Thou art always well pleased.

O heavenly Father, fill me with a lively faith, profound humility, filial obedience, inflamed affections, and universal charity! O raise in my soul all those heavenly transports of zeal and devotion, of love and desire, of joy and delight, of praise and thanksgiving, which become the remembrance of a crucified Saviour, which become one redeemed by the blood

of God, and that for His sake only that redeemed me; in whose holy words I sum up all the graces and blessings I stand in need of. "Our Father, which art in heaven," &c.

This prayer, Philotheus, is proper for you to add to your Morning Prayer, the day on which you are to receive.

DIRECTIONS IN TIME OF RECEIVING.

In time of receiving, good Philotheus, labour all you can to keep your heart affected with the public prayers, and to fill up all the vacant minutes with holy ejaculations, such as these which follow:—

AT GOING TO THE ALTAR.

In the multitude of thy mercies, O Lord God, do I now approach thy altar: O pardon my sins, and receive me graciously. Amen, Amen.

AT THE OFFERTORY.

Blessed be Thou, O Lord God; for all things come of Thee, and of thy own do I now give Thee.[1]

O let this alms be an odour of a sweet smell, a sacrifice acceptable and well-pleasing to Thee.[2]

AT CONSECRATION.

O blessed Jesu, in the bread broken, I call to mind

[1] *1 Chron.* xxix. 14. [2] Phil. iv. 18.

thy body torn with whips, and thorns, and nails; and in the wine poured out, I call to mind thy precious blood shed for my sins.

Glory be to Thee, O Lamb of God, that didst offer thyself a sacrifice to take away the sins of the whole world: Lord, have mercy on me, and take away mine also.

WHILST OTHERS ARE COMMUNICATING.

O my God, whom have I in heaven but Thee? and there is none on earth I desire in comparison of Thee.[1]

As the hart panteth after the water-brooks, so panteth my soul after Thee, O God.[2]

My soul is athirst for Thee, O God, my God.

Blessed Saviour, I am thine, I am wholly thine; for Thou hast bought me with a price, with the inestimable price of thy own blood.

Lord, suffer not the price of thy own blood to perish, and I will always glorify Thee in my body, and in my spirit, which are thine.[3]

If there be many communicants, and thou hast much vacant time, Philotheus, and dost want devout matter to employ thy thoughts till all have communicated, thou mayest then repeat the thanksgiving for Christ's sufferings, p. 64, either in whole, or in part, as thou seest it needful.

[1] Ps. lxxiii. 25. [2] Ps. xlii. 1. [3] 1 Cor. vi.

WHEN THE PRIEST COMETH TOWARDS YOU.

O Lord God, I now desire to renew my covenant with Thee, and to seal it in this Sacrament.

Lord, put thy laws into my mind, and write them in my heart: and for the passion of thy Son, which I now commemorate, be merciful to my unrighteousness; my sins and my iniquities remember no more; and be Thou my God, and I will be thy servant.[1] Amen, Amen.

O my soul, taste now, and see how gracious the Lord is.[2]

AFTER RECEIVING THE BREAD.

Glory be to Thee, O Lord, who feedest me with the bread of life.

O Lord God, who didst sanctify us by the offering of the body of Jesus once for all,[3] sanctify me, even me, O heavenly Father.

AFTER RECEIVING THE CUP.

Glory be to Thee, O Lord Jesus, who permittest me to drink of the fountain of life freely.

My beloved is mine, and I am his.

Blessed Saviour, Thou hast loved us, and washed us from our sins in thy own blood; and therefore to Thee be glory and dominion, for ever and ever. Amen, Amen.[4]

[1] Heb. viii. 10.
[2] Ps. xxxiv. 8.
[3] *Heb.* x. 10.
[4] Rev. i. 5, 6.

Glory be to thee, O Jesus, my Lord and my God, for thus feeding my soul with thy most blessed body and blood: O let thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me, that our faith may daily increase, that we may all grow more humble and contrite for our sins, that we may all love Thee, and serve Thee, and delight in thee, and praise Thee more fervently, more incessantly, than ever we have done heretofore. Amen, Amen.

After the congregation is dismissed, Philotheus, if you cannot get privacy in your own chamber, I advise you at the first opportunity to go into the chapel, and there to give God thanks for that great blessing of which He has now made you a partaker.

A THANKSGIVING AFTER RECEIVING.

O how plentiful is thy goodness, my Lord, and my God, which Thou hast laid up for those that fear Thee, which Thou hast laid up for those that put their trust in thy mercy![1]

Was it not love infinite enough, dearest Lord, to give thyself for me on the cross? Was not that sacrifice of thyself sufficient to expiate the sins of the whole world? What, Lord, couldst Thou then do more for me?

All the mighty host of heaven stood amazed to see

[1] Ps. xxxi. 19.

the blood of God shed, to see their King of Glory (to whom from the first moment of their being they had sung their hallelujahs) nailed to a cross; and all this to save sinners.

Sure, Lord, none of all those blessed spirits, with all the glorious illuminations they had, could ever have imagined how Thou couldst give thyself more to us than Thou hast done.

And yet, for all this, Thou hast wrought new miracles of love for us; and, as if it had not been love enough to have given thyself for us on the cross, Thou hast found out a way to give thyself to us in the holy Sacrament; to unite thyself to us with the most intimate union that it is possible to conceive; to become the very food, the life, the strength, the support of my soul; to become one with me; to become the very soul of my soul.

O Lord God, this is so inconceivable a blessing, that is, so Divine an union, that the very angels, who so much desire to look into the great mystery of our redemption, who learn thy manifold wisdom from thy Church, and frequent the places of thy public worship, do crowd about our altar, and with awful admiration contemplate the holy Sacrament.[1]

What thanks, then, gracious Lord, can I return to Thee for those wonders of love Thou hast shewed to me, wretched sinner; which the very angels, who never sinned, so much admire.

[1] 1 Pet. i. 12. Eph. iii. 10. 1 Cor. x.

O dearest Lord, raise Thou my devotion to the highest pitch it can possibly reach, to praise Thee; enlarge my soul to its utmost extent, to love Thee.

How can I evermore offend such riches of mercy as are in Thee, O crucified Saviour! And yet, whilst I carry this body of sin about me, I fear I shall: but, Lord, I do from my heart renounce and abhor all things that displease Thee; I resolve, to the utmost of my power, to resist all temptations, and to become as totally thine, as my frail nature will permit me.

O gracious Lord, who hast so infinitely loved us, and given us everlasting consolation, and good hope through grace, comfort my heart, and for ever establish it in every good word and work.

Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb for ever.

Rejoice in the Lord Jesus, O my soul; for of Him cometh my salvation.

I will love Thee, O Lord my King, and I will praise thy name for ever and ever.

Glory be to Thee, O Lord God, for giving me this blessed opportunity of coming to thy altar. O grant I may never more pollute my soul, which Thou hast now made thy temple to reside in, who art the God of purity.

Praise the Lord, O my soul; while I live will I praise the Lord: as long as I have any being I will sing praises unto Thee, O blessed Saviour, my King and my God.

O gracious Lord, pardon all my failings, accept all my prayers and praises, and supply all my wants, which I sum up in thy own blessed words. "Our Father," &c.

Remember, good Philotheus, that when you have received the holy Sacrament, your greatest work is then but beginning, which is, to observe all the promises you have made to God of future obedience; and therefore it is good for you to read over now and then, and to renew your resolutions, and to examine yourself how you have kept them, that you may preserve in your soul a serious sense of your duty, and a conscientious care to perform it.

A FORM OF GENERAL THANKSGIVING.

Worthy art Thou, O Lord of heaven and earth, to receive glory, and honour, and power; for Thou hast created all things, and for thy pleasure they are, and were created.[1]

Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein: Thou preservest them all, and the host of heaven praiseth Thee.[2]

Glory be to Thee, O Lord God Almighty, for creating man after thine own image, and making so great variety of creatures to minister to his use.

[1] Rev. iv. 11. [2] Nehem. ix. 6.

Glory be to Thee, who givest us life, and breath, and all things; who givest us fruitful seasons, and fillest our hearts with food and gladness.[1]

Glory be to Thee, O Lord God, for all thy many blessings and deliverances, for all thy forbearance and long-suffering to this sinful nation: glory be to Thee, O Lord, who hast made me also share in those public mercies, and for that light of the Gospel Thou vouchsafest us, of which the greatest part of the world is totally ignorant.

Glory be to Thee, O heavenly Father, for my being and preservation, strength and health, understanding and memory, friends and benefactors, and for all my abilities of mind and body.

Glory be to Thee, O heavenly Father, for my competent livelihood, for my education in this College, for all my known or unknown deliverances, and for the guard thy holy angels keep over me.

But, above all, glory be to Thee, for giving thy only Son to die for my sins, and for all the spiritual blessings He has purchased for me; for my baptism, and all the opportunities Thou givest me of serving Thee, or of receiving the holy Eucharist; for whatever sin I have escaped, for whatever good I have done or thought; for all my helps of grace and hopes of heaven, glory be to Thee.

Praise the Lord, O my soul, and all that is within me, praise his holy name.

[1] Acts xiv. 17.

Glory be to Thee, O Lord Jesus, for thy inexpressible love to lost man: glory be to Thee, O Lord, for condescending to take our frail nature on Thee: glory be to Thee for all thy heavenly doctrine to instruct us, thy great miracles to convince us, and thy unblameable example to guide us.

Glory be to Thee, O blessed Jesus, for thy agony and bloody sweat, for all the torments and anguish of thy bitter passion.

Glory be to Thee, O blessed Jesus, for thy glorious resurrection and ascension into heaven, and intercession for us at the right hand of thy Father.

O gracious Lord, Thou hast done so much for me, how can I ever sufficiently praise and love Thee?

Praise the Lord Jesus, O my soul, and all that is within me, praise his holy name.

Glory be to Thee, O blessed Spirit, glory be to Thee for all the miraculous gifts and graces Thou didst bestow on the Apostles, to fit them to convert the world, and for inspiring the sacred Penmen of Holy Scripture.

Glory be to Thee for instilling holy thoughts into my soul, for all the ghostly strength, and support, and comfort, and illumination, we receive from Thee; for all thy preventing, and restraining, and sanctifying grace, glory be to Thee.

Blessed Spirit, let me never more by my sins grieve Thee, who art the author of life and joy to me.

Praise the Lord, O my soul, and all that is within me, praise his holy name.

Here, Philotheus, if you recite this thanksgiving on any festival or saint's day, you may add :

Particularly, O Lord, I am bound to praise Thee for the great blessing we this day commemorate (*here mention it : for instance, the Nativity of our blessed Saviour, or the like*).

Or, for the saint, whose memory we this day celebrate (*here you may name him, and add :*)

Praise the Lord therefore, O my soul, and all that is within me.

Blessing, and honour, and thanksgiving, and praises more than I can utter, more than I can conceive, be unto Thee, O most adorable Trinity, Father, Son, and Holy Ghost, by all angels, all men, all creatures, for ever and ever. Amen, Amen.

A FORM OF GENERAL INTERCESSION.

Holy, holy, holy, Lord God Almighty, I, a miserable sinner, humbly acknowledge that I am altogether unworthy to pray for myself; but since Thou hast commanded us to make prayers and intercessions for all men, in obedience to thy command, and in confidence of thy unlimited goodness, I commend to thy mercy and Divine Providence the wants and necessities of all mankind.

Lord, let it be thy good pleasure to restore to thy Church Catholic primitive peace and purity, and to preserve it against the gates of hell.

Particularly, O Lord God, I implore thy mercy for this sinful nation; for the iniquity of the land is exceeding great.

Alas, alas! we are unthankful for thy blessings, incorrigible under thy judgments, and unprofitable under all the means of grace; and what can we expect from Thee, but to drink deep of the cup of thy wrath?

And, wretch that I am! my sins have increased the heap of the public impieties, and made their cry the louder to heaven for vengeance.

But, O Lord God, in the midst of judgments remember mercy: turn Thou us, Lord, and so shall we be turned: O be favourable to thy people, and give us all grace to turn to Thee, in fasting, weeping, and mourning, to put a period to our provocations, and do Thou put a period to our punishment.

O Lord God, out of the multitude of thy mercies, give us grace to fear Thee, and to keep thy commandments always, that it may be well with us, and Thou mayest rejoice over us, to do us good. Amen, Amen.

O let it be thy good pleasure to bless us all, from the highest to the lowest, in our several stations;

To defend the Church of England from all the assaults of schism, or heresy, or sacrilege; and to bless all bishops, priests, and deacons, with Apostolical graces, exemplary lives, and sound doctrine.

O let it be thy good pleasure to save and defend our Sovereign Lady the Queen from all her enemies: grant her a long and happy reign over us; and endue

her with all those gifts and graces which may make her a terror to evil works, and a great promoter of thy glory.

Bless her and all her royal relations with a great measure of all temporal good things, and with eternal glory in the world to come.

Lord, let it be thy good pleasure to grant to the Privy Council wisdom from above; to all magistrates, integrity and zeal for religion; to the gentry and commonalty, pious and just, peaceable and loyal hearts; to our armies and navy, protection and victory; to the whole nation, healthful, and fruitful, and peaceful times.

Lord, let it be thy good pleasure to grant to all Jews, Turks, infidels, atheists, and heretics, conversion; to all malefactors and wicked men, timely repentance; to all holy persons, increase of grace and perseverance; to all that I have tempted any way to sin, or with whom I have been a companion in evil, contrition and pardon.

Lord, let it be thy good pleasure to bless all those I have any way wronged, and to forgive those that have wronged me; to comfort the disconsolate; to give health to the sick, ease to those that are in pain, patience to the afflicted, food to the hungry, clothes to the naked, liberty to the captive, and a safe delivery to women with child.

Lord, be Thou a guide to the traveller, safety to those that are at sea, a refuge to the oppressed: be

Thou a Father to the fatherless, take care of the widows, pity and relieve all poor prisoners for debt, and have mercy on all idiots and mad persons.

Lord, let it be thy good pleasure to bless my parents, my brothers and sisters, and all my relations; all my friends, all my governors in this college, all my fellow scholars, all who have commended themselves to my prayers, particularly *(here you may name them if you see occasion)*. Lord, Thou best knowest all our conditions, all our desires, all our wants: O do Thou therefore suit thy grace and blessings to our several necessities of body and soul.

Hear, O merciful Father, my supplications, and that for the sake of thy Son Jesus, who died for us all; in whose holy words I sum up all my own, and the wants of all I pray for. "Our Father," &c.

I advise you now and then to say this Collect, wherein you give thanks for the founder, and pray for the College; both which you have great reason to do in private as well as in public, when you consider, that God has made the founder an instrument of doing you much good, in advantaging your education; and the blessings you pray for on the College you have yourself a part in.

A THANKSGIVING FOR THE FOUNDER.

I give Thee humble and hearty thanks, O most merciful Father, for our founder, and all other our bene-

factors, by whose benefits we are in this College brought up to godliness and good learning; and I beseech Thee to give us grace so to use these thy blessings to the glory of thy Name, that we may become profitable members in the Church and commonwealth, and may be at last partakers of the immortal glory of the resurrection, through Jesus Christ our Lord. Amen, Amen.

DIRECTIONS TO USE THE FOREGOING PRAYERS.

HAVE a great care, good Philotheus, that you make not any of the rules here given you a pretence to neglect the orders and duties of the place you live in, or of the College; for that were idleness rather than devotion.

When you fix on a day to examine your soul, or to confess your sins in, believe me, Philotheus, nothing will more enforce your prayers and repentance, than if they are accompanied with fasting and alms, as you may see in the example of Cornelius, whose prayers, and fasting, and alms, all joined together, were so acceptable to God, as made Him send, first, an angel from heaven, and after the angel an apostle, and after the apostle the Holy Ghost, to confirm and enlighten him.[1]

But take notice, Philotheus, that all the fasting I

[1] Acts x.

advise you to is only to some fasting-day, or some one Friday or Saturday, when your commons are less than on other days, to content yourself with your bare allowance, and withal to lay aside some small matter, according to your stock, for the poor.

But beware you do not your duty only to be seen or approved of by others: for this were hypocrisy; and take heed your performance do not puff you up with a vain conceit of your holiness, and that you are better than your fellows; for this were abominable pride; and, alas! when you have done the best you can, you fall infinitely short of your duty, and it is God's mere mercy, not any the least worth in you, makes your service any way acceptable to Him.

When you have once thoroughly examined yourself, good Philotheus, and made a particular confession of the sins of your whole life, and begged pardon, there is not the same absolute necessity of such laborious examination, at your next communicating, especially if you examine yourself carefully every night, and daily repent of the evil of the day past, and are not conscious to yourself of any great and notorious sins since your last confession; for if you are not, the examination and confession only of what passed since your last communicating, together with a general confession of your former sins, and a solemn renewing of your former acts of repentance, may serve the turn.

But if your conscience accuses you of any culpable

neglect in your last examination, or of any great relapses, or of any wilful violations of your last vows and resolutions, in those and the like cases, it is the surest way to begin all your repentance again.

Remember, Philotheus, that though it is God that works in you to will and to do of his good pleasure, yet God also commands you to work out your own salvation yourself; and therefore you are to labour for those blessings, and to practise those graces, you pray for: so that you are to read your duty in your prayers.

If you find any particular sin you are guilty of, or any particular grace which you want, or any particular blessing which you are to give thanks for, which is not here mentioned, it is easy for you to add it to your prayers, as occasion requires. In like manner, if you meet with any passage in any prayer, which does not either so directly, or so fully, express the sense of your soul as you could wish, leave it out.

If opportunity, leisure, and devotion, all together, do at any time, when you go home, or at times of liberty, incline you to make some present addition to your daily prayers; or, like Daniel and holy David, not only at morning and at evening, but at noon-day to pray to God,[1] thou mayest then use the prayer for particular graces, page 58, or those acts of resolution and oblation, pages 52, 53, or on Sundays and holi-

[1] Dan. vi. 10. Psalm lv. 17.

days, the form of general thanksgiving; or on fasting-days, the form of general intercession; as may best suit with the season, and with your own affections.

DIRECTIONS CONCERNING INFIRMITIES.

If, after all the care and pains you can take, and your petitions also for God's grace, you find, in the performance of any duty, in your daily prayers, examinations, receiving the holy Eucharist, or the like, great coldness and wanderings, and incomposedness and weariness of spirit, and that your heart is little affected with it, and that you fall very much short of the rules here laid down, and therefore are ready to conclude, that all you have done is in vain, and displeasing to God; be not disheartened at this, Philotheus; it is a good sign to be so much grieved for your failings in your duty; it is an argument of a filial tenderness, and desire to serve God better, that your spirit is willing, though your flesh is weak; and if you still continue your endeavours and prayers, patiently relying on God's infinite goodness, and on his gracious promise of hearing you, He will assuredly hear you in his good time.

Know, good Philotheus, that this is the case of thousands as well as of yourself: the very best of Christians sigh under the perverseness and impotence of their corrupt nature; and even the just man falls seven times a day, through sins of ignorance, or in-

firmity, or sudden surreption, or inadvertency, or the like; though it be true he riseth again by an habitual repentance; and therefore be not discouraged, but daily beg pardon for your daily failings.

To ease you in such indispositions, or when you are also straitened in time, or diverted by any unavoidable avocations, I advise you to shorten your prayers, and, for the longer morning and evening prayer, say the shorter: and as for the other parts of devotion throughout this whole manual, they are cut into so many breaks and divisions on purpose, that you may lengthen or shorten your prayers, as may best comply with your occasions and infirmities; only let me warn you seriously, that under colour of indulging your infirmities, you do not indulge your sloth.

Be not then afflicted, good Philotheus, if you cannot come up exactly to the rules here given you: believe me, it was never imagined you would; it was only hoped that you would endeavour it: and know, that it is a great error of many devout souls to think all they do signifies nothing, because they all fall short of the rules laid down in their books of devotion; little considering that it is sincerity God requires of us, and not perfection; for if there be a willing mind in us, "it is accepted according to that which a man hath, and not according to that a man hath not."[1] So that your infirmities ought to humble, but not discourage you.

[1] 2 Cor. viii. 12.

For instance, suppose you should not be able, after all your endeavours and prayers, to shed any, or but few tears for your sins, be not too much cast down at it; for to be troubled for want of tears, is one sign of godly sorrow; and it is certain, though tears are very desirable, yet they are not always signs of true repentance; for hypocrites may shed them, and there may be true godly sorrow without them: and perhaps God will at last give them to you, when his wisdom sees your heart in a fit temper for them.

Whensoever then you are troubled with an afflicted sense of your infirmities, and of your many failings, I advise you to say this prayer following, and to rest satisfied, that He that died for you, will both hear, and accept, and succour you.

A PRAYER AGAINST FAILINGS.

O Thou compassionate Saviour of sinful men, look down from heaven, and have mercy upon me, wretched sinner: O save me, O help me; for without Thee I can do nothing as I ought.

Miserable man that I am! my very prayers and repentance are accompanied with so many failings, that I am sometimes afraid that Thou, Lord, wilt not hear such prayers, nor regard such repentance.

But, O blessed Saviour, my Lord and my God, it is thy promise, not to discourage the least measure of

grace. "Thou wilt not quench the smoking flax, or break the bruised reed."[1]

It is thy practice, Lord, to comply with the weakness of thy servants: Thou art the Good Shepherd, who "carriest the tender lambs in thy very bosom, and gently leadest those that be with young."[2]

Nay, Lord, it is thy very nature so to do; for Thou thyself hast felt human infirmities, and canst not but commiserate those that sigh under them.[3]

Why art thou then so heavy, O my soul, and why art thou so disquieted within me? O put thy trust in thy Saviour, who is the help of my countenance, and my God.[4]

O gracious Lord, do Thou pity me, and accept my weak and imperfect performances, and supply, by thy boundless mercy, all the defects in my duty; and if it be thy pleasure I should serve Thee better, O Lord God, increase thy succours of grace, and I shall then increase my obedience.

O Thou Lover of souls, for the sake of that infinite compassion of thine, which moved Thee to die for me, hear me, and help me. Amen, Lord Jesus, Amen, Amen.

[1] Matt. xii. 20.
[2] Isa. xl. 11.
[3] Heb. ii. 17, 18; iv. 15.
[4] Psalm xlii. 5.

DIRECTIONS IN TIME OF SICKNESS.

If it please God to visit you with a sickness, let it be your first care to make your peace with Heaven; for God, by taking you off from your usual studies, does give you a call to repentance: and the examination of yourself in the beginning of your sickness is as seasonable and necessary as before your communicating; besides, if your sickness proves dangerous, you will then, I doubt not, desire to communicate: so that to fit you both for the holy Sacrament and for heaven, examination and repentance ought to be first in your thoughts.

Beware, Philotheus, of deferring this duty, because you are young, and think you may have time enough to repent hereafter; for you see that persons younger than yourself die, and you are not sure to outlive this distemper; and if you should put it off till your sickness grows more on you, it may perhaps take away your senses; or if it does not, be sure it will much more indispose you to prayer and recollection.

In the beginning then of your sickness begin your repentance: and say over this following prayer, and not only say, but practise it:

PRAYER IN THE BEGINNING OF THE SICKNESS.

O heavenly Father, who in thy wisdom knowest what is best for me, glory be to Thee.

Lord, if it seem good in thy sight, divert this dis-

temper from me, which I now feel seizing on me, that I may employ my health to thy glory, and praise thy name.

But if Thou art pleased it should grow on me, I willingly submit to thy afflicting hand; for Thou art wont to chastise those whom Thou dost love; and I am sure Thou wilt lay no more on me than Thou wilt enable me to bear.[1]

I know, O my God, Thou sendest this sickness on me for my good, even to humble and reform me; O grant it may work that saving effect in me.

Lord, create in me a true penitent sorrow for all my sins past, a stedfast faith in Thee, and sincere resolutions of amendment for the time to come.

Deliver me from all frowardness and impatience, and give me an entire resignation to thy Divine will. O suffer not the disease to take away my senses, and do Thou continually supply my thoughts with holy ejaculations. Lord, bless all means that are used for my recovery, and restore me to my health in thy good time; but if otherwise Thou hast appointed for me, thy blessed will be done. O wean my affections from all things below, and fill me with ardent desires after heaven. Lord, fit me for thyself, and then call me to those joys unspeakable and full of glory, when Thou pleasest, and that for the sake of thy only Son Jesus, my Saviour, in whose holy words I sum up all my wants. "Our Father," &c.

[1] 1 Cor. x. 13.

EJACULATIONS IN TIME OF SICKNESS.

Father, if it be possible, remove this cup from me: nevertheless, not my will, but thine be done.[1]

Trouble and heaviness have taken hold on me; but my sure trust is in Thee, O Lord.

Forsake me not, O my God, when my strength faileth me; haste Thee to help me, O Lord God of my salvation.[2]

Lord, teach me so to number my days, that I may apply my heart to wisdom.[3]

Deal Thou with me, O Lord, according to thy name; for sweet is thy mercy.

Lord, what is my hope? Truly my hope is even in Thee.

O my soul, tarry thou the Lord's leisure: be strong, and He shall comfort thy heart, and put thou thy trust in the Lord.

Into thy hands I commend my spirit; for Thou hast redeemed me, O Lord, Thou God of truth.

In my Father's house are many mansions; and Thou, Lord Jesus, art gone before to prepare a place for us, that where Thou art, we may be also.[4]

Lord, be merciful to me a miserable sinner.

O Lord God, we must all at the last day appear before thy judgment-seat: O cleanse me from my sins, that I may be found blameless at the coming of the Lord Jesus.

[1] Matt. xxvi. 39.
[2] Ps. xxxviii. 21, 22.
[3] *Ps.* xc. 12.
[4] John xiv. 2.

As the day goeth away, and the shadows of the evening are stretched out, so passeth away my life even like a vapour, that appeareth for a little time, and vanisheth away.[1]

Eye hath not seen, nor ear heard, nor the heart of man conceived, the good things which God hath laid up for those that love Him.[2] Lord, do Thou therefore inflame my soul with thy love.

I know, Lord, that thy judgments are right, and Thou of very faithfulness hast caused me to be troubled.[3]

O heavenly Father, my hope is wholly in thy mercy, and in the merits and sufferings of my Saviour: O, for his sake, forgive and save me.

To these, and the like ejaculations, Philotheus, which thou mayest gather thyself, thou mayest now and then either read a Psalm yourself, or have one read to you, as particularly Psalm xxiii. or xxv. or xxvii. or li., or any other that does best suit with thy condition.

I need give you no farther directions for the time of sickness, because I presume, Philotheus, that when you feel your sickness prevailing on you, you will then send for a spiritual guide, who will give you more particular advice, and minister to all the necessities of your soul; and therefore I shall only add this form of thanksgiving:—

[1] James iv. 14. [2] 1 Cor. ii. 9. [3] Ps. cxix. 7.

A THANKSGIVING AFTER RECOVERY.

Glory be to Thee, O heavenly Father, for the sickness Thou hast in mercy sent me.

Lord, the stripes Thou didst lay on me were the stripes of love. Glory be to Thee!

Before I was troubled, I went wrong; but now will I keep thy word.[1]

It is good for me that I have been in trouble, that I might learn thy statutes.

Glory be to Thee, O Lord; glory be to Thee, for delivering me from the terrors of death, and restoring me to my health again; glory be to Thee!

I called upon the Lord in my trouble, and the Lord heard me at large.[2]

I shall not die, but live, and declare the works of the Lord.

Praise the Lord, therefore, O my soul; as long as I have my life, which at first God gave me, and which He has now restored to me, I will sing praise unto my God.

O Lord God, who hast in thy tender mercies prolonged my days in this world, give me grace to spend that life Thou hast now lengthened in thy service. O give me grace to perform all my resolutions of new obedience, and so to live in the filial fear of Thee all the remainder of my time, that I may at last die at peace with myself, at peace with the whole world, and at peace with Thee: and that for the sake of thy

[1] *Ps. cxix. 67.* [2] Ps. cxviii. 5.

well-beloved Son, and my Saviour, in whose holy words I sum up all my wants. "Our Father," &c.

To this you may add, if you think fit, Psalm ciii.

To conclude, good Philotheus, if you have reaped any good from these prayers and instructions, be sure to give God hearty thanks for it, and let this encourage you to make the more frequent use of them: and God of his infinite mercy bless them every day more and more to your growth in grace, and to his own glory. Amen.

Part III.

[Bp. Andrewes.]

AN ACT OF FAITH.

I believe in Thee, O Lord, the Father, the Word, and the Spirit, One only true God:

That all things were created by Thy almighty power and love:

That all have been renewed and restored, by Thy goodness and mercy, exhibited in the person of Thy Word, the Lord Jesus Christ; who, for us men and for our salvation, was made flesh, conceived and born, did suffer, and was crucified, descended into Hell, and rose from the dead, ascended into Heaven, and sitteth on the right hand of God; from whence He shall come again, and judge the quick and the dead.

I also believe, that by the illumination and powerful operation of the Holy Ghost a peculiar people has been called from all quarters of the world, to be knit into one society, united, and distinguished by belief of the truth, and holiness of life:

That as members of this body, we partake of the communion of saints, and forgiveness of sins, in this world: and, by virtue of the same membership, do assuredly expect the resurrection of the flesh, and life everlasting in the world to come.

This pure and holy faith, once delivered to the
Jude 3. saints, Lord, I believe: help Thou mine
Mark ix. 24. unbelief: strengthen in me that which is weak, and add to me that which is wanting.

This faith let me have grace always to exert and
1 Pet. iv. 19. improve; by loving Thee, O Father, in return for Thy tender affection; by fearing Thee, O Almighty, from an awful sense of Thy power; by committing my soul in well-doing to Thee, O most faithful Creator.

Let me seek and attain salvation in Thee, O Jesus, my Saviour; from Thee, O Christ, the anointed, let me have the unction of Thy chosen; from Thee, the only begotten, the adoption, and inheritance of the sons of God.

Let me worship and serve Thee, my Lord, on account of Thy conception, in faith; on account of Thy birth, in humility.

On account of Thy sufferings, in patience, and an
Gal. v. 24. irreconcilable hatred of sin: on account of Thy cross, by crucifying my affections and lusts: on account of Thy death, by dying unto the flesh.

On account of thy burial, by burying evil thoughts and suggestions, under the prevailing opposition of those that are good:

On account of Thy descent, by frequent meditations on death and hell:

On account of Thy resurrection, by walking in newness of life: Rom. vi. 4.

On account of Thy ascent into heaven, by setting
Col. iii. 2. my affections on things above:

On account of Thy sitting on the right hand of the Father, by preferring the happiness of heaven in all my thoughts and designs:

On account of Thy return from thence, by a constant godly fear of that second coming:

And on account of Thy judging the world, by judging myself in time, that I may not be condemned by my Judge.

Let my belief in Thee, O Holy Ghost, be such as may qualify me to partake of all Thy necessary and saving inspirations:

Let my faith in the Church entitle me to a part in its calling and election, to sanctification in its holiness, to membership in its universality, to fellowship with the saints, by sharing in their prayers and sacraments, in their watchings and fastings, in their holy sighs and tears, and if Thy providence shall call me to them, in their afflictions and sufferings; by all these establishing me in a firm assurance of the forgiveness of sins, of the resurrection from death, and of translation to immortal glory.

O Thou, Who art the hope of all the ends of the
Ps. lxv. 5.] earth, and of them that remain in the broad sea:

O Thou, in whom our fathers trusted, and Thou
Ps. xxii. 4, 5. didst deliver them, in Whom they placed their hopes, and were not confounded:

O Thou, who wast also my hope when I hanged yet upon my mother's breast, and to Whose care I have been left ever since I was born; be Thou still, and evermore, my hope, and my portion, in the land of the living.

Ps. xxii. 9, 10.

Ps. cxlii. 6.

Confirm my mind more and more, by the goodness of Thy nature, by Thy types and Thy figures, by Thy word and by Thy works; and having thus attained to a peaceful resting and reliance upon Thee, O Lord, let me not at last be disappointed of my hope.

Ps. cxix. 116.

[Bp. Andrewes.]

RULES OF CAUTION:

OR, HELPS TO OBEDIENCE: CALLED BY SOME, TI HEDGE OF THE LAW.

To break the serpent's head, by guarding agair his temptations.

Constantly to remember our latter end.

To live soberly, and watch always.

To cut off occasions from the enemy, who see occasions.

Never to allow ourselves in idleness.

Nor to converse with vain or disorderly person but to frequent and love the company of the good.

To make a covenant with our eyes, and to bri our body into subjection.

To give ourselves much unto prayer, and to reti from the world, by the exercise of penitence, abstinenc and mortification.

With these thorns, Lord, let me be hedged abou that I wander not after vanity.

Hold Thou me in with bit and bridle, when would break away from Thee.

O Thou, who hast invited me, compel me to con in to my own happiness.

A PRAYER FOR THE FORGIVENESS OF THE SINS OF OUR YOUTH.

Psalm xxv.

UNTO Thee, O Lord, will I lift up my soul; my God, I have put my trust in Thee: O let me not be confounded, neither let mine enemies triumph over me.

For all they that hope in Thee shall not be ashamed: but such as transgress without a cause shall be put to confusion.

Shew me Thy ways, O Lord; and teach me Thy paths.

Lead me forth in Thy truth, and learn me: for Thou art the God of my salvation; in Thee hath been my hope all the day long.

Call to remembrance, O Lord, Thy tender mercies; and thy loving-kindnesses, which have been ever of old.

Oh remember not the sins and offences of my youth: but according to Thy mercy think Thou upon me, O Lord, for Thy goodness.

Gracious and righteous is the Lord: therefore will He teach sinners in the way.

Them that are meek shall He guide in judgment: and such as are gentle, them shall He learn His way.

All the paths of the Lord are mercy and truth: unto such as keep His covenant and His testimonies.

For Thy name's sake, O Lord: be merciful unto my sin, for it is great.

What man is he that feareth the Lord: him shall he teach in the way that He shall choose.

His soul shall dwell at ease: and his seed shall inherit the land.

The secret of the Lord is among them that fear Him: and He will shew them His covenant.

Mine eyes are ever looking unto the Lord: for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me: for I am desolate and in misery.

The sorrows of my heart are enlarged: O bring Thou me out of my troubles.

Look upon my adversity and misery: and forgive me all my sin.

Consider mine enemies, how many they are: and they bear a tyrannous hate against me.

O keep my soul, and deliver me: let me not be confounded, for I have put my trust in thee.

Let perfectness and righteous dealing wait upon me: for my hope hath been in thee.

Deliver Israel, O God, out of all his troubles.

PSALM CXIX. VV. 9—16.

Wherewithal shall a young man cleanse his way: even by ruling himself after thy word.

With my whole heart have I sought thee: O let me not go wrong out of thy commandments.

Thy words have I hid within my heart: that I *should not sin* against thee.

Blessed art thou, O Lord: O teach me thy statutes.

With my lips have I been telling: of all the judgments of thy mouth.

I have had as great delight in the way of thy testimonies: as in all manner of riches.

I will talk of thy commandments: and have respect unto thy ways.

My delight shall be in thy statutes: and I will not forget thy word.

RULES OF CONDUCT.

[From G. Herbert's 'Church Porch.']

THOU, whose sweet youth and early hopes enhance
Thy rate and price, and mark thee for a treasure,
Hearken unto a Verser; who may chance
Rhyme thee to good, and make a bait of pleasure.
A verse may find him who a sermon flies,
And turn delight into a sacrifice.—

Beware of lust. It doth pollute and foul
Whom God in baptism wash'd with his own blood,
It blots the lesson written in thy soul:
The holy lines cannot be understood.
How dare those eyes upon a Bible look,
Much less towards God, whose lust is all their book:

Wholly abstain, or wed. Thy bounteous Lord
Allows thee choice of paths: take no bye-ways,
But gladly welcome what he doth afford;
Not grudging that thy lust hath bounds and stays.
Continence hath its joy; weigh both; and so,
If rottenness have more, let heaven go.

Drink not the third glass :—which thou canst not tame
When once it is within thee ; but, before,
Mays't rule it as thou list :—and pour the shame,
Which it would pour on thee, upon the floor.
It is most just to throw that on the ground,
Which would throw me there, if I keep the round.

He that is drunken may his mother kill,
Big with his sister. He hath lost the reins :
Is outlaw'd by himself. All kind of ill
Did with his liquor slide into his veins.
The drunkard forfeits man, and doth divest
All worldly right save what he hath by beast.

Yet, if thou sin in wine or wantonness,
Boast not thereof, nor make thy shame thy glory.
Frailty gets pardon by submissiveness :
But he that boasts, shuts that out of his story ;
He makes flat war with God, and doth defy
With his poor clod of earth the spacious sky.—

When thou dost tell another's jest, therein
Omit the oaths ; which true wit cannot need.
Pick out of tales the mirth, but not the sin :
He pares his apple, that will cleanly feed.
Play not away the virtue of that Name,
Which is thy best stake when griefs make thee tame.

The cheapest sins most dearly punish'd are;
Because to shun them also is so cheap:
For we have wit to mark them, and to spare.
Oh, crumble not away thy soul's fair heap!
  If thou *wilt* die, the gates of Hell are broad.
  Pride and full sins have made the way a road.—

Lie not; but let thy heart be true to God,
Thy mouth to it, thy actions to them both.
Cowards tell lies, and those that fear the rod;
The stormy working soul spits lies and froth.
  Dare to be true. Nothing can need a lie.
  A fault, which needs it most, grows two thereby.—

Slight those who say, amidst their sickly healths,
Thou liv'st by rule. What doth not so but men?
Houses are built by rule; and commonwealths.
Entice the trusty sun, if that you can,
  From his ecliptic line; beckon the sky.
  Who lives by rule, then, keeps good company.

Be calm in arguing; for fierceness makes
Error a fault, and truth discourtesy.
Why should I feel another man's mistakes,
More than his sicknesses or poverty?
  In *love* I should; but anger is not love,
  Nor wisdom neither: therefore gently move.

Mark what another says. For many are
Full of themselves, and answer their own notion.
Take all unto thee; then with equal care,
Balance each dram of reason, like a potion.
  If truth be with thy friend, be with them both;
  Share in the conquest, and confess a troth.

Let thy mind still be bent, still plotting, where,
And when, and how, the business may be done.
Slackness breeds worms: but the sure traveller,
Though he alights sometimes, still goeth on.
  Active and stirring spirits live, alone.
  Write on the others, *Here lies such a one.*

Scorn no man's love, though of a mean degree
Love is a present for a mighty king.
Much less make any one thine enemy.
As guns destroy, so may a little sling.
  The cunning workman never doth refuse
  The meanest tool that he may chance to use.

Affect in things about thee cleanliness;
That all may gladly board thee, as a flower.
Slovens take up their stock of noisomeness
Beforehand, and anticipate their last hour.
  Let thy mind's sweetness have his operation
  Upon thy body, clothes, and habitation.—

In alms, regard thy means, and others' merit.
Think heaven a better bargain, than to give
Only thy single market-money for it.
Join hands with God to make a man to live.
  Give to all something, to a *good* poor man,
  Till thou change names, and be where he began.

Man is God's image; but a poor man is
Christ's stamp to boot: both images regard.
God reckons for him, counts the favour his.
Write, *So much giv'n to God.* Thou shalt be heard.
  Let thy alms go before, and keep heaven's gate
  Open for thee; or both may come too late.—

Restore to God his due in tithe, and time;
A tithe purloin'd cankers the whole estate.
Sundays observe. Think, when the bells do chime,
'Tis angel's music; therefore come not late.
  God then deals blessings: if a king did so,
  Who would not haste, nay give, to see the show?

When once thy foot enters the church, be bare.
God is more there than thou: for thou art there
Only by his permission. Then beware;
And make thyself all reverence and fear.
  Kneeling ne'er spoil'd silk stocking. Quit thy state:
  All equal are within the church's gate.

Resort to sermons; but to prayers most:
Praying's the end of preaching. Oh, be drest!
Stay not for th' other pin. Why, thou hast lost
A joy for it worth worlds. Thus hell doth jest
  Away thy blessings, and extremely flout thee;
  Thy clothes being fast, but thy soul loose, about thee.

In time of service seal up both thine eyes,
And send them to thy heart; that, spying sin,
They may weep out the stains by them did rise.
Those doors being shut, all by the ear comes in.
  Who marks in church-time others' symmetry,
  Makes all their beauty his deformity.

Let vain or busy thoughts have there no part.
Bring not thy plough, thy plots, thy pleasures thither.
Christ purg'd his Temple; so must thou, thy heart.
All worldly thoughts are but thieves met together
  To cozen thee. Look to thy actions well;
  For churches either are our heav'n or hell.

Judge not the preacher; for he is thy judge.
If thou mislike him, thou conceiv'st him not.
God calleth preaching folly. Do not grudge
To pick out treasures from an earthern pot.
  The worst speak something good. If *all* want sense,
  God takes a text, and preacheth patience.

He that gets patience, and the blessing which
Preachers conclude with, hath not lost his pains.
He that, by being at church escapes the ditch
Which he might fall in by companions, gains.
  He that loves God's abode, and to combine
  With saints on earth, shall with them one day shine.

Sum up at night, what thou hast done by day;
And in the morning, what thou hast to do.
Dress and undress thy soul. Mark the decay,
And growth of it. If with thy watch *that* too
  Be down, then wind up both. Since we shall be
  Most surely judg'd, make thy accounts agree.

In brief, acquit thee bravely: play the man.
Look not on pleasures as they come, but go.
Defer not the least virtue. Life's poor span
Makes not an ell by trifling in thy woe.
  If thou do ill, the joy fades, not the pains:
  If well, the pain doth fade, the joy remains.

[Bp. Andrewes.]

SHORT EJACULATIONS,

FIT FOR SEVERAL PARTS AND PARTICULAR HOURS OF THE NIGHT, AND OF THE DAY.

"Seven times a day do I praise Thee, because of Thy righteous judgments."

O Thou who inspirest Thy saints with songs in the night, and givest wholesome sleep Job. xxxv. 10.
to Thy beloved, whose name I will think Ps. cxxvii. 3.
of in the night season, and will keep cxix. 55.
Thy law; let Thy protection and mercy cxxx. 6.
be upon me, and let the prayers and thanksgivings come up to Thee, which my soul poureth out when it fleeth unto the Lord before the morning watch.

O Thou, Who for us men, and for our salvation, didst vouchsafe to be born, while shepherds were watching their flocks by night; grant Luke ii. 8.
me to be born again, by the daily re- Gal. iv. 19.
newing of the Holy Ghost, till Christ Eph. iv. 13.
be formed in me unto a perfect man, and save me.

About Sun-rising.

O Thou, Who, very early in the morning, about the rising of the sun, wast pleased to leave Thy empty tomb, and return again from the dead; raise me, I pray Thee, to walk in newness of life, by such daily exercises of repentance and virtue, as may keep me dead indeed unto sin, but alive unto God, through Thee, and save me.

Eph. iv. 1.
Mark xvi. 9.
Rom. vi. 4.

Nine in the Morning.

O Thou, Who, at the third hour of the day, didst pour out from Heaven upon Thy Apostles the miraculous gift of the Holy Ghost, take not away from us the comfort of that Spirit, but fill our hearts with the riches of His grace, and save us.

Acts ii. 15.

O Thou, Who about this hour, didst, with invincible meekness and patience, stand before Pilate's bar, and suffer a robber and a murderer to be released before Thee: grant us, in all our sufferings for the testimony of Thy truth, and of a good conscience, to consider and imitate Thee, who didst endure such contradiction of sinners against Thyself, and save us.

Mark xv. 15.
Heb. xii. 3.

Twelve at Noon.

O Thou, Who, at the sixth hour of the sixth day of the week, didst nail the sins of the world with Thy body to the cross, blot out the handwriting of our sins, which is against us, and take it out of the way, and save us.

Joh. xix. 14.
Col. ii. 14.

O Thou, Who, at the same hour of the day, didst
Acts x. 9, 16. let down a great sheet from Heaven filled
Gal. ii. 15. with all sorts of living creatures, figuring
thereby to Peter the universal Church; grant that
we sinners of the Gentiles may, who have been re-
ceived into that mystical sheet, with it at length be
taken up into Heaven, and save us.

One at Noon.

O Thou, Who at the seventh hour didst command the
fever to leave the nobleman's son, allay John ix. 52.
all the distempered heats of our appetites and passions,
and heal every sickness of our souls, and save us.

Three Afternoon.

O Thou, Who didst vouchsafe, about the ninth
hour of the day, to taste death for the Mark xv. 34.
sins of every man, mortify in us our Heb. ii. 9.
members which are upon the earth, Col. iii. 5.
even all things contrary to Thy holy will, that we
also may be crucified unto the world, and save us.

O Thou, Who, at this solemn time of prayer, didst
magnify the power of Thine Apostles, Acts iii. 1.
by the cure of the impotent man at the x. 30.
gate of the temple: Who didst also, at this hour,
manifest Thyself to Cornelius, praying in his own
house: hear us, O Lord, in this and every hour,
whether of public or of private prayer, and grant
the desires and petitions of Thy servants, as Thou
knowest to be most expedient for us, and save us.

Four Afternoon.

O Thou, Who, about the tenth hour of the day, didst fill Thy Apostle Andrew with joy, for having found the Messias: discover Thyself to John i. 35, 40. us, who seek thee; fill us with the same holy joy for finding Thee; and admit us to come and abide with Thee, the whole remainder of this day, and of our life to come, and save us.

Five Afternoon.

O Thou, Who didst not disdain, even at the eleventh hour, to send labourers into Thy vineyard, and agree with them for their hire, after they had stood all the Matt. xx. 6, 7. day idle: be likewise gracious unto all that turn to Thee, though they come late, though at the eleventh hour of life: and give us all grace to make up the time which we already have misspent or lost, and save us.

Six Afternoon.

O Thou, Who, at the hour of eating the Passover, Matt. xxvi. 20. didst institute the Sacrament of Thy 1 Cor. xi. 23, 29. Supper, a holy and perpetual memorial of Thy precious body and blood; make us thankful and diligent partakers of the same; that we may eat and drink thereof, never to condemnation, but always to the obtaining remission of our sins, and all *other benefits of* Thy passion, and save us.

O Thou, Who also wast, about this hour, taken down from the cross, and laid into the sepulchre, kill in us, we beseech Thee, the body of sin, and bury in Thy grave all our corrupt affections, hiding and covering up our evil with Thy good works, and save us.

From Six to Nine in the Evening.

O Thou, Who, when supper was ended, and night drew on, didst permit Thy own Disciple John xiii. 30.
to betray Thee to Thy enemies, and wast xviii. 5, 12.
content to be apprehended by them; Matt. xxvi. 49, 50.
enable us to imitate, under all injuries and oppressions, that meekness, which admitted the traitor's kiss, and surrendered Thy person to those, whom Thy word struck down to the ground, and save us.

O Thou, Who didst visit Thy Apostles assembled in the evening when the doors were shut; and by breathing on them didst impart the Holy John xx. 22.
Ghost, and a power of remitting and retaining sins: grant us the benefit and comfort of that power, to be used for the loosing and remitting, never for the binding and retaining, of our offences, and save us.

Midnight.

O Thou, Who didst, at midnight, raise the prophet David, and Paul and Silas, to sing praises to Thee because of Thy righteous judg- Ps. cxix. 62.
ments: make us to think upon Thee Acts xvi. 25.
with gladness in our beds, whose presence makes our darkness to be light, and save us. Ps. xviii. 28.

O Thou, Who hast compared Thy second coming to that of a bridegroom at midnight; let this cry, "Behold the bridegroom cometh," be constantly sounded in our ears; and grant that we may always be in readiness, with oil in our lamps, to go out and meet Him, and save us.

Matt. xxv. 6.

Between Midnight and Morning.

O Thou, Who by the crowing of the cock didst call back Thy fallen Apostle to a sense of his sin and infirmity: grant us, like him, to take warning by the same signal to retire into ourselves, and weep bitterly for our offences, and then do Thou accept our repentance, and save us.

Luke xxi. 61, 62.

O Thou, Who hast foretold, that Thou wilt return to judgment, in an hour that we are not aware of: grant us grace to watch and pray always, that whether Thou shalt come at even, or at midnight, or at the cock-crowing, or in the morning, Thou mayest find us in the number of those servants, who shall be blessed, for watching for their Lord, and save us.

Matt. xxiv. 50.
Luke xxi. 36.
Mark xiii. 35.
Luke xii. 37, 38.

Towards break of Day.

O Thou, Who formest the light, and bringest back the morning, causing Thy sun to rise on the evil and on the good: scatter the darkness of our ignorance, by the knowledge of Thy truth; and in Thy light we may see light, and lift up the light of Thy countenance upon us, the light of grace here, and the light of glory hereafter.

Matt. v. 45.
Ps. xxvi. 9.

Books recommended, as aids to Devotion.

Nelson's Fasts and Feasts.
The Christian Year.
The Christian's Pattern, by Thomas a Kempis.
Ken's Pattern of Christian Love.
Christopher Sutton's Disce Vivere.
Bp. Wilson's Sacra Privata.
Bp. Andrewes' Devotions, by Dean Stanhope.

Reader, pardon my faults, whether in design or in execution; and for the good, give thanks to God.

THE END.

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